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THE
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THURSDAY, MAY 27, 1880.

THE RELIGIOUS EQUALITY BREAKFAST.

THE idea of inviting to a public breakfast the friends of religious equality who have lately been returned to Parliament was a happily-conceived and well-executed project, which entitles the committees of the Liberation Society and of the Dissenting Deputies to the thanks of many more than those who assembled at the meeting of Friday last. That it was appreciated by both the specially-invited guests and by the general company was shown by the numbers in attendance, as well as by the spirited character of the proceedings. That nearly forty Members of Parliament accepted the invitation, and that nearly the whole of them were present—to say nothing of many others who were prevented coming by other engagements—shows that the cause of religious equality has received a considerable accession of strength, as the result of the recent appeal to the constituencies. It shows, also, that the diversion of attention from ecclesiastical topics, occasioned by the General Election, has been but partial and temporary, and that there is no ground for the fear that the tide of public interest will flow exclusively in other and very different channels.

The seasonableness of the demonstration is admitted even by those who have but little sympathy with its purpose; for, as the *Times* allows, the parliamentary position of the advocates of religious equality "has been vastly improved by the results of the late elections," and "it is of no slight interest, therefore, to inquire what practical use" they are likely to make of their strength. And if it be of interest to others, it is of great practical importance to themselves that they should come to some understanding in regard to the direction in, and the rate at, which they are to move, now that a new Parliament and a new Administration allows them to make a new start under unexpectedly favourable circumstances.

The ample report of the speeches delivered on the occasion, which we give elsewhere, will enable our readers to form a judgment as to the present temper, and the probable intentions, of the men who have it in their power to largely influence the religious equality movement during the next few years. Of Mr. RICHARD's speech as chairman, it is enough to say that it was one of the wisest and most effective speeches which he has ever delivered. It was very frank—as much so in regard to the Liberal leaders as to Lord BEACONSFIELD, Lord GEORGE HAMILTON, and the Tories generally. It recognised unpleasant facts without any useless re-pining, and, as we think, held the balance very fairly between the exigencies of the Liberal Government on the one hand, and the just demands of the friends of religious equality on the other. It suits the purpose of the *Morning Post* to describe the Nonconformists as being "fully determined to insist on their pound of flesh," and to assert that they will "apparently refuse to support this present Government unless it consents to make the disestablishment and disendowment of the Church a Cabinet question"; but evidence to justify such statements will not be found in the speeches on which the *Post* professes to base its comments.

No doubt there are shades of difference to be found in the opinions of some of the speakers, in regard to the degree of confidence to be reposed in the present Government, and to the attitude which should be maintained by the more advanced section of its supporters. Mr. HUGH MASON deprecated criticism on the Ministerial appointments, and, with almost passionate earnestness, asked for "this glorious Administration a warm, hearty, true, and loyal support." On the other hand Mr. LEATHAM thinks it right already to hint that "our Whig Government may fall at once more quietly into the old Whig ruts with reference to those questions which we have at heart," and to give warning of the inevitable result. These may, perhaps, be regarded as the two extreme views. Mr. RICHARD, Mr. BAXTER, Mr. HANNAY, and Mr. ILLINGWORTH avoided both. They made full allowance for the difficulties of the Government; they counselled patience and prudence, as well as loyalty to Liberalism; but they, at the same time, insisted on the importance of self-reliance, of firm adherence to principle, and on the duty of continuing to urge forward, by discussion in Parliament as well as by agitation out of it, measures deemed to be vitally necessary, not so much for the sake of Nonconformists, as for the prosperity of the community at large.

The truth is, that the future relations of Nonconformists to the Government cannot be determined by sentiment, nor by the feelings or words of the present hour; they must be determined by refer-

ence to principles, and also by the course of events. No doubt, the Liberal leaders are quite conscious of their obligation to Nonconformist allies for their recent victory; but gratitude will not save them from mistakes, or be sufficient to resist the pressure of other influences. No doubt, also, the present disposition of Nonconformists towards the Government is one of confidence and of hope; but they will no more do service to Liberalism than to their own cause by reserve, or inaction, in regard to their distinctive principles, or by backwardness in pointing out, and in endeavouring to remedy, the defects of Government measures avowedly framed in the interest of religious freedom. Cringing subserviency would be discreditable to both parties, and needless suspicion and impatient haste would be equally deserving of condemnation. The advice which at this juncture may be most fitly given to the advocates of religious equality is that of IAGO to OTHELLO—

"Wear your eye thus—not jealous, nor secure."

Trust the Government so long as it shows itself worthy of trust; but do not let trustfulness show itself in blind confidence and in self-abnegation. And the Government may well be advised not to reckon too much on the cementing effect of hostility to the late Administration and its policy as a means of securing continued harmony among the various sections of the Liberal party. A policy of continued advance is essential to the existence and success of that party, and it is plainer now than it has ever been before that the repression of Liberationist views, or of Liberationists, is no more compatible with the progress of true Liberalism than is life without air, or daylight without the sun.

We state the case thus plainly now, because it may be that a crucial test will be applied to both parties sooner than could have been desired. We do not share—and we believe the country does not share—the contempt with which Mr. HANNAY regards the Burials question, and, therefore, we are very desirous that it should be satisfactorily, as well as promptly, settled. But it is hardly possible that it can be so settled without some difficulty and perplexity. HER MAJESTY'S Ministers will stand between the House of Lords on the one hand, and the Nonconformist body on the other. Will they be strengthened, or weakened, by the resoluteness of their Nonconformist supporters, should resoluteness be called for? There can be no doubt as to the answer. The Government will gain more by relying on its democratic supporters than by trying to conciliate its aristocratic opponents, and it will not be by means of "bated breath and whispering humbleness," but by fidelity and outspokenness, that Nonconformists will best serve the Administration which they have helped to bring into existence, and for which they heartily wish a prosperous career.

ECCLESIASTICAL QUESTIONS IN PARLIAMENT.

THE most important notice given in Parliament relative to ecclesiastical affairs is that of Lord Chancellor Selborne, who on Friday night announced that he should this evening (Thursday) introduce a measure on the subject of the Burial Laws. This, as we learn from the Queen's Speech, is also to embrace the question of cemeteries. It is supposed that the Bill will be in accordance with the resolution which Mr. Osborne Morgan was to have moved in the House of Commons had not the dissolution supervened. It was to this effect:—

That, in the opinion of this House, it is necessary that the laws relating to burials in England and Wales should be amended and consolidated, and that such funeral services as may be preferred by the relatives of deceased persons should be permitted in all parochial burial places, whether churchyards or cemeteries, without reference to any distinction between consecrated and unconsecrated grounds.

In a few hours the details of the Lord Chancellor's measure will be known, and we shall then learn whether it is intended merely to meet the religious difficulty, or to take the form of a Consolidation Bill, to settle the question in all its details. Meanwhile the wisdom of first taking action in the House of Lords has been much canvassed. It is vindicated on the ground that it will at once give that assembly something to do, and that the House of Lords during the late Parliament accepted, by a majority of thirty-nine, Lord Harrowby's proposed compromise, which proposed to allow the relatives of deceased persons to "have such Christian and orderly religious services at the grave as they may think fit." It will be remembered that Lord Beaconsfield's Government having declined to accept this proposal, their Bill, together with the adopted amendment, fell through. It is not probable that the present Government intend to revive Lord Harrowby's amendment in precisely the same form, which, as we have already said, would not be regarded as an adequate settlement of the question. But, whatever may be their scheme, its introduction into the Upper House would enable the majority to reject it absolutely, or seriously to narrow its scope. Rumour points to the former course, in which case it is quite possible that the Bill may be thrown out for this Session. If, however, it were first introduced in the House of Commons, the Bill, drastic

though it might be, would, no doubt, be carried through by overwhelming majorities, in which case the peers would incur much responsibility by rejecting it. Though we may conclude that the Government have well considered the course upon which they have decided, they have apparently committed an error of tactics which may prove to be adverse to the early settlement of the question they desire. The friends of religious equality have, therefore, good reason to be anxious as to the ultimate issue.

It is only necessary to state the fact that Mr. Grantham has introduced his compromise scheme into the House of Commons. Its provisions are almost identical with those proposed by Mr. Walter Phillimore in a letter to ourselves, which we discussed last week. Under present circumstances Mr. Grantham can hardly expect to make any progress with his ill-timed measure.

The same thing may be said of Mr. Plunkett's Bill for making supplementary grants to certain Irish incumbents and curates, who think that they were hardly dealt with under the compensation clauses of the Irish Church Act, and now make a claim upon the remaining surplus. To this Mr. Gladstone, who perfectly understands the matter, is hardly likely to listen.

We had thought that the dissolution had put an end to Mr. Blennerhassett's marriage nostrums. It seems we were mistaken. His Bill, with which such of our readers as take an interest in the subject must be tolerably familiar, is now divided into three separate measures—one of which deals with the question of marrying divorced persons; a second extends the hours during which that important ceremony can be performed; and the third embraces the points on which Dissenters are most interested—that of appointing Nonconformist ministers as registrars. Mr. Blennerhassett is a very persevering amateur legislator. He can hardly expect his three Bills to pass, even if they are discussed. The last-named stands for second reading at the remote date of July 20, and will probably have altogether disappeared before that time. Why it should be persisted in is to us a profound mystery.

Referring to the recent breakfast of "the friends of religious equality," the *Pall Mall Gazette* says that it "suggests a remark on the attitude of the Nonconformists at the present moment. The remark is that, if they want the praise and glory of being professors of religious equality, they must take their great principle as a whole. Nobody has a right to talk about religious equality who insists that a Catholic shall be disqualified for high office by the fact that he is a Catholic. Nor has any one any business to talk about religious equality who refuses to defend the right of the electors of Northampton to be represented by a freethinker, if they see fit to choose one. Yet the Nonconformists are believed, as a body, to shrink from the application of their favourite doctrine when it is brought home to them by too practical tests." Where is the evidence that the Nonconformists, as a body, "shrink from the application of their favourite doctrine" in the two cases recorded? It is not to be found in the speeches at the breakfast; for neither case was in the slightest degree alluded to. It is not to be found in the two Parliamentary divisions which have taken place in connection with the BRADLAUGH case; for the great mass of Nonconformist members voted in accordance with their professions. It is not to be found in our own remarks on the Indian Viceroyship, or in the comments of other journals which best represent the party lately assembled at Cannon-street. The fact is that the shrinking, in these and similar cases, has come from those with whom religious equality is not a very "favourite doctrine," instead of from its zealous advocates.

In proof of our assertion in reference to the Parliamentary action of Nonconformists, the following details may not be without interest. In the House of Commons, on Monday, Sir H. D. WOLFF's motion, refusing to allow Mr. BRADLAUGH to take the oath, was negatived by 289 to 214, the alternative being a reference of the subject to a Select Committee. Out of the 106 non-Episcopalian Liberal members of the Lower House 86 were present, and voted in the majority, three only voting in the minority. As a set-off, at any rate, to one of the three Liberals who on this occasion found their way into the Tory lobby, it may be mentioned that a Conservative member, in religious association with the Society of Friends, parted company with his ordinary political associates, and voted for the reference to the committee of the question under debate.

The Archdeacon of NOTTINGHAM, in his visitation charge, has felt himself constrained to admit that the relations between Church and State are at present unsatisfactory, and bid fair to become increasingly so. Legislation having opened the doors of the House of Commons to Nonconformists, Romanists, and Jews, Parliament has been gradually becoming "less and less such an assembly as it would be well or safe to submit Church questions to." He evidently looks with longing eyes for some delegation of the power of Parliament to Convocation, when some faint has been made of making that a representative institution. "All needed reforms will," he contends, "be completed when arrangements have been made for a fuller representation of the parochial clergy." He hesitates about the feasibility of giving licensed curates a voice in the matter, for these being in the proportion of six to four and a half in the diocese of London, would be enabled to out-vote the incumbents. As to the laity he has no difficulty. To the question, "Can they be admitted into Convocation?" he promptly replies, "Most certainly not, for Convocation is the sacred synod of the nation—the spirituality. It would be no longer Convocation." We need hardly say that a gentleman of such pronounced sacerdotal opinions is vehement for the maintenance of the "first rights" of

the clergy over the national graveyards. In his indignation he professes to prefer disestablishment and disendowment, but no one is so deluded as to imagine that we shall witness in this country any wholesale abandonment of benefices, as the result of the action which Parliament is pledged to take forthwith upon the Burial Question.

In the service used at the installation of the new Dean of York, the following words are said to have been employed:—"ALMIGHTY GOD, Giver of all good things, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church, mercifully behold this Thy servant now called to the office of Dean of this cathedral church," &c. A correspondent of the *Church Times*, writing upon this subject, says:—"Do the authorities at York really think that the office of dean is one of the 'divers orders' appointed by the Holy Spirit? If so, is the 'character' of the order conferred by induction, or installation, or by the nomination of the PREMIER, by whom the Dean is 'called'? No one will deny that a deanery is often a 'good thing,' but I imagine that few Churchmen will go further in their concurrence with the statements of this extraordinary preamble."

In the "Tryall of a Man's Owne Selfe," published A.D. 1602, the author suggests the inquiry, under the category of "sins external and outward," whether the parish clergyman "have patiently winked at, and quietly suffered, any rites wherein hath been apparent superstition—as gadding and ranging about with procession," on the Rogation days, in imitation of the heathen feast of Terminalia. A vigorous effort is now being made by the Ritualist clergy to revive this practice. "I have this year," says the vicar of a rural parish in the Midland district, whose communication is published in the *Church Times*, "revived Rogation services here. *Blessed the fields and houses of all farmers in the parish who would allow me to do so.* I held eighteen short services in the fields, and twenty-eight in the houses. . . . The people were a little astonished to see me walking about the village in cassock and surplice. . . . In the house I read a Psalm, two pages of 'Walsham How,' and gave the blessing from the marriage service. I was obliged to draw up a service of my own, because—although I made inquiry—I could not learn what the old Rogation service used to be."

While the members of the various Free Churches are manifesting, in various ways, a desire for increased unity of effort, the strong disposition seems to be growing up among the Evangelical section of the Church of England to find excuses for withdrawing from all combinations in which non-Episcopalians have any share. The *Record* publishes two letters looking in this direction. "A Layman," after expressing his regret that "the religious Press is chiefly in the hands of Dissenters and High Churchmen," remarks, "I should be sorry to see any withdraw from the Religious Tract Society, but there is very real need for a thoroughly efficient Church of England Book and Tract Society." The Rev. J. B. WHITING, perpetual curate of St. Luke, Ramsgate, demands books, tracts, and pamphlets, setting forth the "distinctive principles" of Episcopalianism. "The days of 'undenominationalism' are passing away. Evangelical Churchmen will only act now upon the lines of the Church of England." We are no way alarmed by these menaces. Whoever may suffer by the dissolution of such alliances, we are inclined to think it will not be Nonconformists, who certainly have never enjoyed the "lion's share" of advantage from these combinations.

In the interest of Christian Missions, we are heartily rejoiced that the attention of Her Majesty's Government was called in the House of Commons, on Monday, to the charges which have been publicly advanced by Mr. ANDREW CHIRNSIDE, F.R.G.S., against the agents of the Church of Scotland, near Lake Nyassa, in their conduct of a mission which has appropriated a name having cherished associations as the birthplace of Dr. LIVINGSTONE—"Blantyre." In a pamphlet which he designates "Discreditable Disclosures," Mr. CHIRNSIDE charges the missionaries with having, under very horrifying circumstances, presided over the execution of a man on a charge of murder, which was unsubstantiated by any adequate proof. In the neighbourhood of another station, Mount Zomba, fights with the natives are said to be "incessant, the mission forces, being far better armed, generally getting the best of it and killing several of their opponents." At Blantyre, it is declared, flogging with a formidable whip, constructed with three thongs of buffalo-hide (a *fac-simile* has been placed in the hands of Dr. CAMERON, M.P.), is "an every-day occurrence." One native, half an hour after receiving 200 lashes, was found dead. Mr. CHIRNSIDE declares that as a result of the ill-feeling produced by this course of procedure, "the very existence of Livingstonia is threatened." We note that at a meeting held at Aberdeen on the 10th inst., Dr. HERDMAN declared, with regard to the execution of the alleged murderer, that this did not take place until after the accused had been "solemnly and carefully tried in the presence of the whole European staff, and by a jury of the native headmen and chiefs," that "it was a righteous act, not hastily done, and without one incident of cruelty." As to the floggings, he pleaded, that with no constituted Government and no gaols, "corporal punishment cannot be avoided sometimes," but the accounts in the pamphlet are characterised as the grossest exaggerations. The public will await with interest further information on this matter.

Protestantism, of the "Orange" type, seems to be much exercised by the appointments of Lords RUFON and KENMARE, Roman Catholics, to offices of

trust under the Crown. At Liverpool, on Monday, about 2,000 persons were gathered in Hope Hall, to denounce these selections, "as inconsistent with the spirit of the Protestant constitution of Great Britain." Of course, those who deplore such concessions to the principle of religious liberty as were the Catholic Emancipation Act and other kindred measures, may lash themselves into fury on witnessing this outcome. But the principle of religious equality once admitted, as the *Spectator* very appositely remarks, "the Government of the Queen has no right at all to consider the religious creed or no creed of one of its intended appointees, except so far as that creed is likely to bear on the acceptability of his person to those who are to have dealings with him, and the trustworthiness and efficiency of his work."

Some information as to the forthcoming Conference of the Liberation Society on Thursday and Friday, the 11th and 12th of June, will be found in another column. The meeting promises to be one of more than ordinary importance. At this stage in the struggle it is more than ever desirable that there should be no symptom of flagging interest, but that from every part of the country delegates should be sent to testify to the steadfast determination which marks the advocates of religious equality. Only a few days now remain for the appointment of such delegates, and we trust that those districts which have not yet made arrangements to be represented will promptly adopt the measures indicated.

Correspondence.

THE BURIALS QUESTION.

To the Editor of the *Nonconformist and Independent*.

SIR,—Mr. Walter Phillimore (whose letter appears in your last issue) need not be afraid lest the "harmony" of Liberals should be "disturbed" by the passing of a measure based on Mr. Osborne Morgan's Bill. He is surely not ignorant of the fact that at the recent General Election a thorough support of that Bill was everywhere pledged by Liberal candidates. The only danger of discord among Liberals would arise from the adoption of any such scheme as Mr. Phillimore suggests—a scheme which fails to meet the needs of great numbers of parishes.

Let me refer to that in which I reside. Lytham has two churches and churchyards, but there is no cemetery or "unconsecrated" burial-ground within six or seven miles, though a fair proportion of its inhabitants are Nonconformists and Roman Catholics. A few years ago the parish churchyard was greatly enlarged, the ground being given by the lord of the manor (now a Roman Catholic), and the cost of the consecration, including bishop's fees and other expenses, was met by a voluntary subscription, comprising the contributions of some Nonconformists. The Dissenting rate-payers of Lytham do not need or ask for a cemetery which would greatly increase our local burdens already too heavy. All they desire is that their ministers should be allowed to conduct their own services in the present burial grounds, which are spacious enough to hold all the dead for many years to come.

Mr. Phillimore talks about churchyards, which have been provided by "Church people for Church purposes." What does he mean by Church purposes? Either the Church of England is the Church of the nation or of a sect. As a national Church, it is—as it has ever been—subject to the control of the national legislature, and those who give land or money for the enlargement of parish burial-grounds, do so with the knowledge of this fact, and must accept whatever it involves.

I have little fear that any Liberal Member of Parliament will be led off the right scent by Mr. Phillimore's red-herring trail. It is rather cool of him to propose that the final settlement of this question should be postponed until 1882, after all the agitations of the last ten years.

I am, faithfully yours,

SAMUEL CLARKSON,

Congregational minister.

Lytham, Lancashire, May 24, 1880.

To the Editor of the *Nonconformist and Independent*.

SIR,—The letter you have published from Mr. Phillimore is marked by consideration, and I wish to entertain the appeal he has made in it that we should avoid giving a sense of injury to any large body in the nation, and especially when the injury is to their moral feelings. In considering this appeal I think we shall do well to remember "RIGHT wrongs no man;" and if we do so, the great question is, What is Right in the light of the Christianity of the New Testament? Let me ask Mr. Phillimore and those who act with him—Does any Burials Bill the Government may bring in in any way clash with any principle or practice to be found in the New Testament? If he say Yes, I ask for proof. If he say No, I ask him to believe in doing what we have a Christian right to do. We are wishful to behave to our brethren in the Church of Christ with all the kindness, love, and consideration possible, and to assure him that when we are admitted to the churchyards, we, as Christians and as citizens, shall only desire all things to be done decently and in order.

Yours truly,

A. B.

THE CONGREGATIONAL MINISTRY.

To the Editor of the *Nonconformist and Independent*.

SIR,—I received the following letter, which I shall be glad if you will publish. When the question of forming educational boards is before the churches and the

colleges, it will be well that the points touched upon in this letter should be freely discussed.

Yours very truly,

May 24.

A. HANNAY.

Dear Sir,—As a delegate from the church to which I belong, at the meeting of May 11, I listened with great interest to the resolution relating to candidates for the Congregational ministry. That resolution deplores, by implication, the limited number of young men applying for admission to our colleges, and calls upon pastors and office-bearers to consider in what way they can best encourage young men of marked ability and earnestness to devote themselves to ministerial service. I listened in vain, however, for any plan being propounded by which such young men, when found, should be helped to secure a college training for ministerial work.

I venture to think, from several years' observation, that the large proportion of those who are best fitted for this work by natural ability are just those who are unable to find the necessary means to carry them through the prescribed course of study. Taking the average body of Sunday-school teachers, from whose ranks we assume the supply of students for the ministry is mainly drawn, and who have received, in most cases, a fairly good education, it will be found that their social position, though one of respectability, is yet dependent on their daily labour in some calling or other. As far as my own observation goes, but few of the sons of well-to-do traders or men of independent means are found in the position of teachers in our schools. Perhaps the deceitfulness of riches exerts a baneful influence on the intellectual and spiritual fibre of young men of this class. I have known, on the other hand, several successful teachers, fluent speakers, and some most acceptable lay preachers, but to whom a wider sphere of usefulness was unattainable through lack of means.

Now, as nothing teaches like experience, you will acquit me of egotism if I give you a little insight into my own experience. Entering the Sunday-school in early boyhood, when about the age of twenty-two (I am now forty-eight) I had an intense desire to enter the ministry—indeed, felt that I had a call to it, and was much exercised on the subject. I named the matter to one minister, who put into my hands Mr. Cheyne's book, in order, as he said, that I might get the right spirit. Very good—so far as it went. Another minister handed me a volume of lectures to students. I then sought advice from the secretary of a college, who told me that very occasionally students were helped through their course on condition that they repaid the cost by instalments during the first ten years of their pastorate. But this was too formidable a burden to be undertaken, as the sum required was somewhere between £300 or £400 for the course. Young men, even at that age, are, as a rule, far too sensitive to undertake such a responsibility; and I felt that it would not only interfere with study, but paralyse the work of the pastoral office. Hence the whole thing was abandoned, but the love for the work is with me to this day, and no opportunity to engage in it is refused.

Now, it does appear to me (and I offer the suggestion with the utmost diffidence and respect) that, if the committee of the Union feel this question to be of so grave a nature as to impel them to press it on the attention of the churches, some such plan as the following would be calculated to meet the difficulty:—In the first place, let there be a common ground of action between the pastors and officers of associated churches and the committee. Let each pastor mark such men as are indicated in your resolution, and find out not only their mental ability and willingness, but also what means they possess to meet the costs of training. The church could then be invited to consider each case, and if the candidate was unable to meet his own costs, there are few churches of any size who would not be able and willing to help him through. I should suggest that the cost be divided between the nominee of any church—the church itself—and the college to which he is sent—assuming colleges to possess funds available for such a purpose. In my own case I could have paid one-third of the expense.

This plan would probably go far to secure efficient men in a threefold manner, viz.—by pastoral selection and introduction, by a test of fitness by examination before the college committee, and the incentive to industrious study presented to conscientious students by the assistance rendered to them, while it would excite in our churches a direct interest in the colleges, which is now too often lacking. It would be a matter of prayerful concern to churches to send none but fit students, and also induce the feeling in right-minded men so sent that, in accepting help, a solemn responsibility rested on them to use it wisely. They would be jealous of their mutual honour in such a relation, while it would also divide the responsibility and relieve the anxiety of the leaders of the Congregational body to see the pulpits of the denomination occupied by able ministers—workmen of whom they need not be ashamed. Further, the Union would be a practical one as between churches, pastors, and the central committee, in the common pursuit of an object of such importance, and tending so much to the consolidation of our own section of the Church of Christ. If we feel it incumbent upon us to take care of aged pastors in their declining days, it is surely a matter of equal moment that they should be succeeded by those who have given proof of mental and spiritual vigour sufficient to sustain, and even intensify, the interest in the several spheres committed to their charge.

There is another phase of this question which may exercise a deterrent effect upon many of our most thoughtful young men, viz., the uncertainty of their tenure of any pastorate to which they may be called. I have heard the remark made by students that three years is about the average they may expect to remain in one church. Such cases may be exceptional, but that is the feeling abroad respecting it. Now, while entirely deprecating any arbitrary control by any Central Committee, Board, or Conference, it would still seem possible, without undue dictation to individual churches, so to work by way of suggestion or advice between the committee, affiliated churches, and students, that a common ground of confidence and sympathy might be established throughout the body, which would tend to an increased efficiency in the work of all its members.

As a denomination our churches are just open to one danger, namely, that our intense Independency may become isolation, and the absence of cohesion produce a corresponding weakness. Whereas, if all churches would realise that they are, or ought to be, members of the Union, and could seek counsel from the collective or representative wisdom of the whole, it would help to smooth away local narrowness, and weld the whole body into such compactness and identity of aim as to make it a greater moral and

spiritual force in this great nation than, with all its noble deeds, it has hitherto been. It is only fair to add that I have given expression simply to my own personal impressions, and without any critical knowledge of the actual work at present undertaken by the Union in connection with the subject. I remain, dear sir, yours faithfully,

To the Rev. A. Hannay.

ANNUAL MEETING OF THE CHURCH-AID SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—Circumstances over which I had no control prevented my attendance at the annual meeting of the Church-Aid Society. Had I been present I must have asked the indulgence of the chairman for a minute or two while I protested against the strange and injurious misrepresentation of the position of Warwickshire which was hastily and inadvertently made by Mr. Alderman Manton. The worthy Alderman meant well, I am sure; but his zeal outran his discrimination, and betrayed him into singular inaccuracies. "This society" is very different from the draft that was so warmly debated in 1877. It has no connection with the Congregational Union beyond the place the chairman, the treasurer, and the secretary of the Union hold as *ex-officio* members on the Council of 228 gentlemen, and the arrangement that its meetings be held at the same time. And the "grants of money," instead of being in every instance subject to the veto of the council, are now made *en bloc* to each county, while the distribution of them lies with the said county. Nor can any alteration be made by the council save on conditions most jealously securing the concurrence and co-operation of the county in which improvement is sought. To some of us the happy change was so important as to terminate opposition and distrust.

Mr. Manton's recollection, too, of the position of the "ministers of the congregations" differs from mine. He says they were "altogether opposed to the society." But I distinctly recall ministerial advocacy and championship of the draft as it stood. I abstain from the mention of any name or names. Then my friend implies that some mysterious mischief was done in this relation of the ministers in 1877 and 1878, which had to be "undone in 1879," and that some time yet will be required to "remove the deep impression there." Now, sir, one of the pleasantest facts of that time was this: When the changes I have indicated were adopted, no ministers in Warwickshire were more conspicuous in their support of the Church-Aid Society than those whom conviction of duty had previously ranged on the other side. By very generous invitation I attended the Warwickshire annual meeting of 1879, and expounded the principles of the Church-Aid Society. None of us present had any idea that we were "undoing" earlier mischief; but quite otherwise.

Let me ask my good friend to do himself and his neighbours the justice of observing who they are in his county that have rendered the County Union the most conspicuous support for many years past, and who, in full harmony with that zeal, are now maintaining as conspicuous support of the Church-Aid Society. Let him test this by subscriptions, by speeches, by attendance at meetings, by incidental and formal help.

Very much do I deprecate the revival of controversies so happily settled. But surely we owe it to each other to abstain from reflections which, if merited, were unwise and ungenerous, and if unmerited, inflict an injustice which the kind heart of Mr. Alderman Manton would be the first to regret.

I am, Sir, yours obediently,

Torquay, May 19, 1880.

G. B. JOHNSON.

DR. WADDINGTON'S CONGREGATIONAL HISTORY.

To the Editor of the Nonconformist and Independent.

SIR,—In reference to the proposal to stereotype the second volume of "Congregational History," I have received the following note from Mr. Morley:—

"18, Wood-street, London, E.C., May 21, 1880.

"Dear Dr. Waddington,—I will gladly follow Mr. Haworth's, and meet a fourth of the £50 required. I return his letter. Believe me, yours very truly,

"Rev. Dr. Waddington." "S. MORLEY."

It is true, as President Newth states, that in some quarters I have received "very scant encouragement"; but it should be known that, from the first, I have been cheered and sustained by a few friends whose help, unsolicited, like that of Mr. Morley, has been unfailing, and the more promptly and kindly rendered when I have been the most rudely assailed. Truth is the most essential qualification for the historian, and, in order to its undeviating maintenance, it is necessary to be independent in the degree requested for impartiality, and free from all embarrassment. This has been my condition. I have been enabled to meet all the expenses of publication freely and promptly. Gain or literary credit I have not cared to seek. When I printed my last volume I counted the cost. I knew well that if we had any latent anti-Evangelical element, it would be brought out in direct hostility; but if every review we have should try to damage the book, and I could not dispose of a single copy, my course of duty would be exactly the same.

I am, sir, yours faithfully,

JOHN WADDINGTON.

9, Surrey-square, May 22, 1880.

LONDON MISSIONARY SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—Will you favour me with a little space to call the attention of your readers to the appeal on behalf of the society in your advertising columns, with its list of contributions?

The directors are anxious to prevent the remnant of last year's debt continuing as a hindrance to the work of another year. At the annual meeting our esteemed treasurer, J. Kemp Welch, Esq., said:—"I am anxious that you should now seriously consider whether the remainder of the debt ought not to be paid. I appeal to those who are willing to make an extra gift to the society."

The list printed in the advertisement is a response to this appeal; but some of the larger contributions are given with the understanding that the whole amount of the deficiency shall be raised. Hence the present appeal to our friends throughout the country that our hopes may be fully realised.

Believe me, yours truly,

ROBERT ROBINSON, Home Secretary.
Blomfield-street, London Wall, E.C., May 22, 1880.

MEMORIAL TO DR. RALEIGH IN HARE-COURT CHAPEL.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow me to draw the attention of past members of the church and congregation of Hare-court Chapel, Canonbury, to the announcement in your advertising columns, soliciting subscriptions for the above object. Many members, owing to change of address and other causes, may not receive the circular which has been sent to them, and as it is desired to make the proposed memorial truly representative, it has been thought not inappropriate to make this appeal through your columns. I shall be happy to receive subscriptions from all who sympathise with this object.

I am, yours faithfully,

FREDK. GEO. FITCH.

17, Canonbury-park North, May 26, 1880.

DEFOE PRESBYTERIAN CHURCH.

To the Editor of the Nonconformist and Independent.

SIR,—I have read the letter in your last issue, signed by Messrs. Medcalf, Hunt, and Dodd, published for the purpose of vindicating my veracity, which they and Mr. Thomas had so harshly impugned. Recantation is, no doubt, mortifying, especially to certain types of mind; but I submit that, after holding my truthfulness in suspense for upwards of six weeks, they ought to have had the moral courage to have quoted the sentence which caused me to invite them to examine the church books—viz.: "Now the real fact is, that the date on which the obtaining of a chapel-house was first suggested was at the annual tea meeting of the church, held on the 16th of March, 1859, being about two years before Mr. Thomas left." The resolution passed at the special church meeting on the 24th of March, 1861, proves that steps were taken to get a house for the minister about a year before Mr. Thomas came to Tooting; which is substantially what I affirmed. Your correspondents are surprised that the church of which I am pastor is now named "Defoe Presbyterian Church." The true deeds of our church and endowments admit of their being available for either the Presbyterian or Independent denomination, and in December last year our congregation spontaneously elected to be a Presbyterian church. The board in front of the church might, and perhaps ought, to have been altered six months ago.

Yours, very faithfully,

WILLIAM ANDERSON.

Defoe Manse, Tooting, May 25, 1880.

CONVOCATION AND THE LATIN SERVICE.

To the Editor of the Nonconformist and Independent.

SIR,—I beg to express my obligation to you for allowing your readers to judge of the tendency of the thanksgiving to God for the "Holy Reformation" which is offered when Convocation begins a new session.

I ask the further favour as an act of simple justice, that you will allow me, after verifying the statement, to add that the service held this year was not new, not recent, not comparatively modern, not altered in any way, not indicative of the slightest change or tendency in any direction, but the ancient and unaltered service with which for centuries Convocation has begun its Session.

Yours truly,

NO PLOTTER AGAINST THE REFORMATION.

THE COLONY OF VICTORIA.

To the Editor of the Nonconformist and Independent.

SIR,—Excuse my troubling you with a line. Your "Occasional Correspondent from Victoria" does not give the whole view of the political situation in that very Liberal colony. He does not tell you that one cause that led to the defeat of the "loyal Liberals," as they call themselves, though their principles are those of the old Tory school—protection, &c.—was the gross corruption and incapacity of the Government, as seen by their Acts having to be cancelled or amended within a few months of being passed, the extravagant and iniquitous use the public funds were put to in supporting their partisans, friends, relatives, or private objects, and their wicked treatment of some of the Civil servants, which called forth rebuke from many leading ministers of the Gospel, notably the Rev. Thomas Jones.

They entered on their career with a surplus of over £200,000, left a deficit of from four to six hundred thousand pounds (I believe over six), increased the annual expenditure a million a year, and the taxation about £500,000. Even their own organ, the *Age*, charged them with being "political imbeciles," and said they supplied "damnable material to frame a bill of indictment long enough to shake the popularity of any Government." "Squatters closed their pockets" from necessity, "mercantile houses dismissed their employees" because they had nothing for them to do.

I know your space is too valuable for a matter of this kind; still I think the other side has a right to a word which can readily be proved by the State papers and speeches of the day. My apology for troubling is that I am a Victorian, at present in England.

Darby Abbey, May 22, 1880.

I am, &c.,
M. V. BROWNE.

CAPITAL PUNISHMENT IN SWITZERLAND.

To the Editor of the Nonconformist and Independent.

SIR,—Mr. Joseph W. Pease, M.P., has sent me a paragraph from a paper which takes the view that the reimposition of the capital penalty by a little Swiss Canton, Uri, is a serious discouragement for those persons in this country who are opposed to the gallows. Permit me, for one, to respectfully dissent from this opinion. For, in the first place, the Canton in question bears about a similar relation to Switzerland that a village bears to London. And the majority of the Swiss Cantons, including the chief cities of Geneva, Berne, Zurich, and Basle, have made no change in their legislation. They continue to dispense with capital punishment altogether.

But even if all Switzerland readopted it in practice, this would, under recent and present circumstances, scarcely affect the general question. For that country, as a whole, has never adopted the substitute which in other countries has been found a thoroughly effectual equivalent for that penalty and without its disadvantages, namely, certain and continuous imprisonment. It is necessary to restrain murderers effectually by some system. Switzerland had virtually dispensed with any effectual system. A remarkable document lately emanated from Professor Orelli, of Zurich.

He writes:—"I have always been a defender of the punishment of death. I would not have abolished it at all. But this must not imply that I now approve of its re-establishment." He then goes on to remark that although years ago he was a reluctantly consenting party to the experiment of abolition, it was only "on the express condition of the reorganisation of our penitentiary system, in the direction of more secure imprisonment, the reclamation of neglected youth, and the effectual oversight of discharged offenders." He adds: "But, alas! these important matters were treated very lightly. We contented ourselves with mere phrases about progress and republican liberty, without occupying ourselves with the corresponding duties." Further, he confesses that, in abolishing capital punishment, "no other specific penalty was really substituted by the Constitution." Switzerland has neither been able to enforce the capital penalty during the years of its legal and nominal existence, with few exceptions only, nor has she in any rational manner administered its abolition.

Supposing, for example, that the Great Western Railway wished to make a change of gauge between London and Bath, and took up the old rails, and then sent on trains at full speed upon the rough tracks before laying down the new gauge, of course unsatisfactory results would ensue. But these results would be no argument against either the broad or the narrow gauge, but simply against the absence of any gauge at all. Just so the recent increase of murders in Switzerland, about which there is no doubt, is not to be attributed either to one system or the other, but rather to the absence of any certain system of punishment at all.

Furthermore, suicides have, at the same time, greatly increased in Switzerland, thus proving that the fear of death, whether by the law or otherwise, has not been the needed social safeguard. Again, a similar increase of murders has taken place in neighbouring countries, such as Bavaria, which have all along retained capital punishment, and have never abolished it.

On the other hand, every country, on each side of the Atlantic, which has, after abolishing capital punishment, steadily imposed as a substitute certain and prolonged imprisonment, has found the change an advantageous one—as, for example, Holland, in Europe, and Michigan, in America.

The real causes of the Swiss murders (as of the similar increase of murder in Bavaria and other nations of late years) are the extension of materialism, of intemperance, of godless "education" (so-called), and of a pandering to the worst claims of ultra-democracy, together with the brutalising effects of universal conscription, crushing armaments and continuous armed "peace," and barrack degradation.

Yours truly,

WILLIAM TALLACK.

Howard Association, London.

P.S.—Mr. Pease intends to reintroduce this question into Parliament next Session.

Literature.

WILLIAM LLOYD GARRISON.*

THE numerous friends and admirers of William Lloyd Garrison in this country will be glad to know that Mr. Oliver Johnson's work, treating of his life and times, which was published a short time since in Boston, is now issued in London from the house of Messrs. Trübner and Co. Garrison was well-known and equally well-loved in England. None who had at heart the progress of great social movements, ever dreamt of regarding him as a secondary personage. He ever held a place in the front rank of great moral and social reformers. There were persons in this country, as in his own, who gave currency to opinions about him which detracted from the honour given to him with unstinted reverence by others; but we suppose the memorable breakfast which was given in celebration of his visit to England, in 1867, served to remove many false impressions, and to secure for him a high and abiding place in the estimation of the best friends of truth and liberty in our land. He had, as is well known, been cavillingly spoken of as a freethinking, if not, indeed, atheistical preacher of liberty, who had often imperilled a great cause by the manner in which he had blended with its advocacy an utterance of sceptical opinions, and denunciations of good Christian people. We believe very little of this misrepresentation has been heard of during recent years. Either the man has been more truly understood, or the spirit of the times has been modified. When the great prophet and apostle of freedom passed away, just a year ago, in a good old age, the ministers and members of most of the Churches paid a tribute of respect to his memory, which was generally unqualified in spirit and language. Few men have been so fortunate, as Garrison was, to completely outlive the denunciations of foes and the detractions of friends or co-workers; fewer still have had the happiness of witnessing the complete triumph of the cause which they inaugurated. He not only obtained the privilege of singing the *Nunc Dimittis*, but of waiting and working still for the welfare of those who had been brought out of bondage, and blessed with the advantages of freemen.

Beyond the privileges thus enumerated, it was Mr. Garrison's good fortune to retain at his side a large number of the most zealous and conspicuous of his early colleagues. Samuel May, Oliver Johnson, Wendell Phillips, John Greenleaf Whittier,

* William Lloyd Garrison and His Times. By Oliver Johnson. With an Introduction by John G. Whittier. London: Trübner and Co.

Samuel E. Sewall, and Theodore Weld, survived him; and most of them were present at his funeral, when, on the afternoon of the 28th of May, 1879, he was laid to rest in the Forest-hill Cemetery, in the neighbourhood of Boston, the city which, more than any other, was associated with his work and memory. Scriptures were read and prayers were offered by the Rev. Samuel May; Mr. Oliver Johnson gave an address, and read a beautiful commemorative poem by Whittier; Mr. Wendell Phillips, the *facile princeps* of American orators, delivered a remarkable address; and many others had a share in the proceedings. Mr. Oliver Johnson, a very old and firm friend and devoted admirer of Garrison, has written the story of his work, combined with a very valuable sketch of the times in which he lived and laboured.

William Lloyd Garrison was born at Newburyport, Massachusetts, in 1805: he was seventy-three at his death. To his mother's earnest piety and energy he owed much of the advantage of his early training, and retained until his latest age a tender respect for the associations in the midst of which he had been born and brought up. The mother had to fight a hard battle for her children, owing to the intemperance of her husband, and they, on their part, had to engage very early in efforts towards earning their own livelihood. After two or three attempts which were not congenial to his tastes, William entered a printing-office in his native town. His master issued a weekly newspaper, for which, in time, he did not only set-up type, but furnished literary contributions. As time wore on, the paper was left in his hands during the absence of his master from ill-health. He soon became an editor himself. Meanwhile, his soul was on fire in respect to many moral and social movements which were then beginning to arouse the attention and sympathy of good people. While Garrison was editing, at Bennington, Vermont, a paper called the *Journal of the Times*, he was brought into connection with a remarkable man, named Benjamin Lundy, one of the simple-hearted pioneers of the American Anti-Slavery struggle, who was conducting at the time a small monthly print, called the *Genius of Universal Emancipation*. Lundy lived, when he was at home, at Baltimore. He was an honest-hearted, intrepid Quaker, whose soul within him was stirred with a lofty enthusiasm on behalf of the oppressed and ignorant. He sought out Garrison, and enlisted his warm young sympathies for the slave. The two entered into partnership, and Lundy's little paper put on a more resolute face. At Baltimore, in the very strongholds of slavery, the new co-editor soon excited the enmity and the persecution of the supporters of slavery. He was prosecuted for libel, and imprisoned. Arthur Tappan, a New York merchant, and a warm friend of freedom, paid the fine which released him. But henceforth, Garrison became notorious. His purpose was, however, fixed; his life was consecrated to the slave; and, without a particle of fear, and little encouragement, he entered upon a course which brought about momentous issues in connection with the anti-slavery movement in the United States. Perhaps the most important feature of his work—at least, in those early days—was the establishment of a weekly paper, which it was originally intended to publish at Washington, called the *Liberator*. It was issued at Boston in January, 1831, and went through thirty-five years, finishing its career in the end of December, 1865. The last number contained his original Salutory, printed on the 1st of January, 1831, followed by an impressive valedictory, from which Mr. Oliver Johnson gives these extracts:—

The object for which the *Liberator* was commenced—the extermination of chattel slavery—having been gloriously consummated, it seems to me specially appropriate to let its existence cover the historical period of the great struggle; leaving what remains to be done to complete the work of emancipation to other instrumentalities (of which I hope to avail myself), under new auspices, with more abundant means, and with millions instead of hundreds for allies. . . . I began the *Liberator* without a subscriber, and I end it—it gives me unalloyed satisfaction to say—without a farthing as the pecuniary result of the patronage extended to it during thirty-five years of unremitting labour. . . . Never had a journal to look such opposition in the face—never was one so constantly belied and caricatured. If it had advocated all the crimes forbidden by the moral law of God and the statutes of the State, instead of vindicating the sacred claims of oppressed and bleeding humanity, it could not have been more vehemently denounced, or more indignantly repudiated.

To me it has been unspeakably cheering, and the richest compensation for whatever of peril, suffering, and the defamations I have been called to encounter, that one uniform testimony has been borne, by those who have had its weekly perusal, as to the elevating and quickening influence of the *Liberator* upon their character and aims; and the deep grief they are expressing in view of its discontinuance is overwhelmingly affecting to my feelings.

It used to be the subject of friendly dispute between Charles Sumner and Wendell Phillips as to which of the two first read the *Liberator*. This paper was to a great extent the organ of the

Anti-Slavery Cause in the United States: it was certainly the medium through which the sternest and most uncompromising foe of the accursed system sent forth his best thoughts in respect to the subject, and in which he marshalled those telling facts which told with some readers as the most powerful of all arguments. It may be fairly claimed for it, that it is one of those journals whose influence upon great public questions forms a part of the history of a nation. It had for its motto the words, "Our country is the world; our countrymen are all mankind." The early career of the *Liberator* furnishes one of the most touching and inspiring stories in the history of journalism. Mr. Johnson's reminiscences of those by-gone days are full of absorbing interest, as the following passage indicates:—

As I turn over the pages of this volume, what a flood of memories of that early day stirs my heart! It was, indeed, as Lowell describes it, "the day of small things," when "one straightforward conscience" was "put in pawn to win a world." How vividly do I remember "that small chamber, dark, unfurnished and mean," which after the first three weeks became the office of the *Liberator*, and the only domicile of its brave editor and his associate. They had announced their determination to publish their paper as long as they could do so by living on bread and water; and so they made their bed on the office floor, and lived for a year or more on such food as they were able to procure at a neighbouring bakery. More than once did I partake with them of their humble fare, Mr. Garrison doing the honours of the table with a grace worthy of a richer feast, and a cheerfulness that nothing could disturb. The office was in the third story of the building then known as Merchants' Hall. Everything about it had an aspect of slovenly decay, and Harrison Gray Otis well characterised it as "an obscure hole."

"Yet there the freedom of a race began."

The dingy walls, the small windows, bespattered with printers' ink, the press standing in one corner, the composing stands opposite, the long editorial and mailing table covered with newspapers, the bed of the editor and publisher on the floor, all these make a picture never to be forgotten. I was a frequent visitor from the first, but in the autumn I removed the office of my own paper, the *Christian Soldier*, into an adjoining room, and for a year and a half thereafter printed it on the *Liberator* press. This brought me into still closer relations with Mr. Garrison, making me familiar with the daily current of his life, and deepening my interest in the anti-slavery movement. His courage, enthusiasm, and devotion, so unlike anything I had ever witnessed before, awakened my admiration, and gave me a new conception of the majesty and power of a single human life. I do not lightly estimate the value of what the world calls an education, but I think Mr. Garrison did more and better for me than any college or theological seminary could have done. The quickening, inspiring power of his conversation exceeded that of any man I have ever known. His heart was all aflame with enthusiasm for his cause; but never for a moment was his calm judgment overcome by heat. A faith so absolute in the sacredness and power of moral principles, a trust in God so firm and immovable as his, I have never seen exhibited by any other man. Never for an instant did he doubt the success of the movement to which, upon his knees, with his Bible before him, he had consecrated his life. Whoever else might yield to discouragement, he never. Though the Southern press denounced him as a murderer and a cut-throat, and every mail from that quarter brought him threats of assassination if he did not desist from his work, he never for one moment wavered in his purpose or indicated the slightest personal fear. How often did I hear him speak in tenderest pity of the deluded men who stood ready to take his life at the first opportunity. Not a word of vindictiveness, or even of bitterness, ever escaped his lips, and he would far sooner have laid down his own life than taken that of an enemy.

That "obscure hole" was the scene of many a memorable talk. Among those who came to confer with the editor I remember Samuel J. May, who combined the courage of Paul with the lovingness of John, and who was ever afterward a conspicuous figure in the anti-slavery host; Ellis Gray Loring, then a rising young lawyer, with a clear head and a sound conscience, whose death in the prime of his powers left a vacancy that could not be filled; Samuel E. Sewall, of an honoured Massachusetts family, a man fitted by his legal attainments and his judicial spirit for a high place on the bench, and who yet lives in a green old age to mourn the loss of the founder of the *Liberator*; David Lee Child, the bold editor and the faithful champion of the oppressed of every nation and clime; John G. Whittier, then almost unknown to fame, but whose flashing and intrepid mien foretold the songs of freedom with which he afterwards thrilled and stirred the hearts of his countrymen; Joshua Coffin, the antiquarian, Whittier's old schoolmaster, and the subject of one of his characteristic lays; Arnold Buffum, the Quaker hatter, lately returned from England, where he had caught the spirit of Clarkson, Wilberforce, O'Connell and Buxton, and thus prepared himself to greet the rising *Liberator* of America; Moses Stracher, an orthodox clergyman, one of the first of the profession to welcome the call for immediate emancipation; and Amos A. Phelps, then pastor of the Congregational church in Pine-street, whose labours in the cause as speaker and writer were for several years invaluable. Mr. Garrison was never too busy with his pen or his composing-stick to talk with those who cared enough for the cause to seek his presence. He was ever ready to answer inquiries for information, or to explain his principle, purposes, and plans, and it was seldom that one who conversed with him for ten minutes failed to be interested deeply and favourably. At this time he would have thought it impossible to address an audience for the space of one minute without first committing his remarks to writing; but as a talker he was fluent, copious, and strong, never hesitating for a word, or failing to hit the nail squarely on the head. It was impossible to hear him and not be moved. Many an opponent who thought to overcome him in argument found himself after a brief encounter *hors de combat*, and was obliged to retire with a broken lance. If an antagonist had a conscience, Garrison was sure to enlist it on his side. In a few simple, well-chosen words, he cut his way through every web of sophistry, however cunningly woven, making slavery look the hideous thing that it is, and maintaining the humanity of the negro with a cogency of reasoning that nothing could resist.

The mad excitement which was produced by the

Liberator in the early years, strikes one as startlingly strange, when we think of Mr. Garrison as having passed away only twelve months ago, amidst the universal respect of the wisest and noblest of men. American journals paid the veteran high honours, and his country owns now that he was one of her most illustrious sons. Half a century has made a vast difference in the estimate which is formed of him. Then, he was proscribed, persecuted, or despised; now he ranks among the men who have shed lustre upon the race, and laid it under everlasting obligations for what they did and suffered. The next extract we make from this deeply-interesting volume not only shows what the slave-owners did, but also reveals the cowardly manner in which the North acted at the time:—

That the slaveholders were seriously alarmed by the appearance of the *Liberator* was manifest by the efforts they made to prevent its circulation and frighten its intrepid editor from the field. The Vigilance Association of Columbia, S.C., composed, according to the *Charleston Mercury*, of "gentlemen of the first respectability," on the 4th of October, 1831, offered a reward of 1,500 dollars for the apprehension and prosecution to conviction of any white person who might be detected in distributing or circulating the *Liberator*, or any other publication of a seditious tendency. The authorities at Georgetown, D.C., enacted a law making it penal for any free person of colour to take from the Post-office "the paper published in Boston called the *Liberator*." In Raleigh, U.C., a grand jury found a true bill against the editor and the publisher, evidently in the hope of finding a way to bring them to that State for trial. A writer in that grave and dignified old paper, the *National Intelligencer*, published in Washington, proposed that Mr. Garrison should be indicted and tried in Virginia, and that, after conviction, a demand for his surrender should be made upon the Governor of Massachusetts. Mr. Hague, of South Carolina, the champion of nullification, having received by mail a copy of the *Liberator*, wrote to the Hon. Harrison Gray Otis, Mayor of Boston, asking to be informed who sent it; and Mr. Otis, desiring to oblige his distinguished friend, sent a deputy to Mr. Garrison, hoping to extract from him a confession that he was the guilty man! Mr. Garrison, with the true Yankee instinct, answered the interrogatory of Mr. Otis's agent by propounding another, viz., "By what authority does the Hon. Robert Hague ask me such question?" Thus were the great South Carolinian and his Northern tool foiled in their attempt to make the anti-slavery editor criminate himself and lay the foundation for a requisition for his person upon the Government of the old Commonwealth. But it was left to the State to prosecute to conviction Garrison, "or any other person who shall utter, publish, or circulate said paper in Georgia." This was nothing less than a bribe to any ruffian who might choose on any dark night to go to the office of Mr. Garrison and seize and convey him to a Southern vessel lying at the wharf not far distant. In response to this threat, Mr. Garrison said:—"Know this, ye patrons of kidnappers, that we despise your threats as much as we deplore your infatuation; nay, more, know that a hundred men stand ready to fill our place as soon as it is made vacant by violence. The *Liberator* shall yet live—live to warn you of your danger and guilt—live to plead for the perishing slaves—live to hail the day of universal emancipation. For every hair of our head which you touch, there shall spring up an asserter of the rights of your bondsmen, and an upraider of your crimes."

And how were these menaces and threats received at the North? Not by any means with the indignation they were fitted to excite in the breasts of freemen jealous for the liberty of the Press, but generally with cool indifference, if not with positive sympathy. The Northern press made constant obeisance to "King Cotton," and dared do no more than suggest, with whispered humbleness, that perhaps it might be carrying things a little too far to kidnap the miserable fanatic who was disturbing the peace of the South. The newspapers that dared to speak in terms of honest indignation of these attempts to destroy the freedom of the Press were those of smallest circulation, and might be counted on one's fingers. The moral stupor that rested upon the Press and the people of the North at that time seems utterly incredible now.

Mr. Johnson relates, we believe with fairness, the story of the institution of the American Anti-Slavery Society, and then shows us the circumstances which led to the formation of other societies upon a different basis. As of old, and as now, purity and earnestness of intention did not suffice to protect a man from the enmities and misunderstandings of his fellows. During certain years, Mr. Garrison had to work his way onward through difficulties which would have frozen the ardour of most men, and crushed their energies. Having begun with one single aim, and having clearly perceived what he wanted to accomplish, and what he was able to do as the years rolled along, he was enabled to prosecute his work with a zeal which nothing could so affect as to do it any serious harm. Many of his oldest and warmest friends, such as Arthur and Lewis Tappan, and Wendell Phillips, were separated from him so far as occupying different portions of the Anti-Slavery field. Far back in those days the cry of "unsoundness" and "freethinking" was raised; and hundreds of good men—good, that is, in really wishing well to the great main purpose of the Anti-Slavery Cause—stood aloof from Garrison, or used harsh language in respect to him, when they could not answer his arguments, gainsay his facts, or controvert his leading object.

This Life is but another illustration of the immense importance of single-hearted consecration to a great object, and of firm, unyielding devotion to its achievement. For this reason we earnestly commend its perusal to young men who are being awakened

by the mingled moral, social, and political interests of the times. They may see here how nobly a poor, unknown, and solitary youth bound himself heart and soul to a high object, and forced men to give attention to him. It is true, as these pages most clearly prove, William Lloyd Garrison was not a mere blind enthusiast and fanatic. He was distinguished for his clear, cool, common sense; for the sagacity with which he was able to determine what he should do under any circumstances which might arise, and for the tact with which he selected and adapted his means to the end which he had the wisdom to seek. He was always careful to define his own views of a matter, so as to understand his own meaning: he was, therefore, remarkably successful in helping others to an understanding of it. We should say that he had much of the quality which was so conspicuous in Richard Cobden, and not less so in Mr. Edward Miall; the faculty of seeing facts and truths clearly, and of being able to assist the vision of hearers and readers. It is gratifying to remember that while Garrison was oftentimes so grievously misunderstood, and also utterly failed to produce any remunerative financial results in connection with his literary and social efforts, he was, with much generosity, honoured in his later years by the hearty appreciation of a large number of his fellow-countrymen. They placed him in a position of comfortable competence. There are many readers of this journal who know well how entirely and gratefully the good man made happy use of the remaining years of leisure, entering with a serene heart into the deepening valley, until the hour came when the Master he had loved and served summoned him to his rest.

BRIEF NOTICES.

A Popular Handbook of Parliamentary Procedure.—By HENRY W. LUCY. (Chatto and Windus.) Mr. Lucy, rightly conceiving that there are in the minds of a large portion of the public very vague notions in reference to some of the technical terms which occur in the newspaper reports of the Parliamentary debates, has prepared a useful little manual explanatory of these intricacies, to which will indisputably be conceded the description of "time-honoured," when it is known that "there are now among the standing orders of the House of Commons regulations made by the Parliament in which Cromwell sat." That Mr. Lucy has adopted for his explanations a sufficiently intelligible style, may be judged from the following specimen: "When Mr. Marmaduke Montblanc is 'accidentally' shut out from the division lobby, and prevented from voting 'in such and such a division, it simply means that Mr. Marmaduke Montblanc was dining or smoking a cigar on the terrace, or was writing letters while the debate was going on, and was not able to arrive at the House before the door was shut," at the termination of the two minutes allowed for the tinkling of the electric bell. Many misconceptions are likely to be corrected, and many absurd blunders avoided, by those who will master the information in this capital little handbook.

The Story of the Years.—Messrs. J. Clarke and Co. have in the present volume introduced an important modification of ordinary text-books. Each day in the year has its selected Scripture text, with appropriate verse of poetry; but the ruled pages have been so arranged as to be available for a diary, kept on the plan—concise and without redundancy of words—which finds favour increasingly in this telegraphic age. "If in this book," says the editor, "there should be entered opposite the date on which it happened, a sorrow that had to be borne, a joy which came unexpectedly, a visit to a friend, a holiday by the sea, or a sickness which taught a lesson, the little volume would soon become a treasure." All who are acquainted with Miss Marianne Farningham's poetical effusions will know how largely they are characterised by a spirit of cheerful trust in Him who ordereth all things well, and of sympathy towards all who are in affliction—evidently the outcome of a rich and varied Christian experience. It is from this treasury that the poetical selections have been made, and the result satisfactorily demonstrates the judgment which has presided over the selection. The get-up of the volume is in every respect excellent.

The London Market Gardens; or, Flowers, Fruits, and Vegetables as Grown for Market. By C. W. SHAW. (London: 37, Southampton-street, Covent-garden.) Mr. Shaw has done what we believe no one before him has ever thought of doing. He tells us, with a most extensive knowledge and with a most interesting minuteness, how everything is grown by the market gardener. It is astonishing how his pages attract you, although at first sight they do not seem to be particularly attractive. Take two instances especially, of very different characters—roses and water-cresses. You could read and read, even if Mr. Shaw would write ten times as much as he has written, and he could evidently do it if he were to choose to do it. A book with new information is a rarity, and such is this book.

Rest Awhile. Addresses to Toilers in the Ministry. By C. J. VAUGHAN, D.D. (Macmillans.) Dr. Vaughan tells us that most of these addresses were delivered at a three days' gathering of about 120 ministers who had prepared themselves in past years, under his supervision, for the ministry in the Established Church. Their tone is characterised by a searching faithfulness, which is especially exemplified in the addresses, entitled, "We must not be Castaways" and the "Base Life and the Beautiful." Dr. Vaughan unites an earnest faith with great spirituality and the most refined culture. By the bye, there is a singular repetition in

this volume, which may be seen on comparing pp. 57 and 176, in which the author virtually quotes himself.

Sunday Scholars' Companion. The committee of the Silver-street Sunday-school have issued the 112th edition of their well-known hymn-book, which has now enjoyed an extensive reputation for more than 70 years. The work has been subjected to a careful revision by a committee, who have weeded out some of the least acceptable portions of the contents, and added original and other favourite hymns which greatly increase the value of the collection. The poetical compositions are 376 in number, and these are suitably grouped according to their distinctive characteristics. The volume, in its enlarged form, bids fair for many years to come to render good service in school and public worship.

Pictorial New Testament.—A copy of the New Testament, with maps, illustrations, facsimiles of ancient MSS., historical introductions, explanatory notes and references, at one penny, must still be regarded as a noteworthy production even in this age of cheap literature. Yet such a result has been successfully achieved through the enterprise of Mr. Benjamin West, and is now offered to the public through the medium of Mr. E. Stock. Editions in coloured paper and cloth wrappers are also issued at the slightly enhanced prices of 2d. and 3d.

That Loon o' Baxter's. By Rev. W. SKINNER. (James Clarke and Co.) We have already borne testimony to the excellencies which characterise this interesting story of Scottish fisher life, and are pleased to note that the public favour secured for it has rendered necessary the issue of a second edition, from which we may safely anticipate a substantial increase in the numbers interested in the fortunes of that noble-hearted young Scot, "Zebedee Baxter."

Milman's History of the Jews. Messrs. Ward, Lock, and Co. have just added to their "World Library of Standard Books," a reprint of Dean Milman's history of the Jews, which is certified as "faithful and full," except in one particular the Bible record of the miracles has been substituted for the unsatisfactory hypotheses by which the late Dean of St. Paul's sought to explain away those marvels.

Academy Notes, 1880. Edited by HENRY BLACKBURN. (London: Chatto and Windus, Piccadilly.) This handbook to the Royal Academy, now in its sixth year, is too well-known and popular to need commendation. Its speciality is the illustrations of the principal pictures, mostly sketches by the artists themselves, which convey an excellent idea of the intention of the composition. The Notes are a most useful help to the visitor to Burlington House, and the brief descriptions or criticisms are generally sound and pointed.

We gladly welcome a new edition of William Howitt's *Boys' Country Book* (Thos. Nelson and Sons), a book that even read repeatedly never loses its charm for its equal simplicity and humanness.

Messrs. Marcus Ward and Co. have just issued as one of the capital "Blue Bell" Series of one volume novels, "The Story of a Demoiselle," in which the author of "A French Heiress" illustrates the brighter side of those *mariages de convenance*, of which too often the outcome is admitted to be a "touch of melancholy, of disenchantment, the sentiment of an unrealised dream which shades the background of their gaiety and sweet kind-heartedness."—*Appropos* of the Sunday-school Centenary. Messrs. Ward and Co. have issued a packet of Reward Cards with Scripture texts with very tasteful floral borders, the reverse of the cards containing a portrait of Raikes, a representation of his house at Gloucester, and a brief biographical sketch "of the father of Sunday-schools." From the same firm we have an assortment of Birth-day Cards, exquisitely designed, charmingly embellished, and in such variety of style that the most exigent taste may be gratified, while ample opportunity of choice is afforded to those whose requirements are of a more moderate character.—Not less praise should be awarded to the packet of cards entitled "Evening and Morning," in which flowers and insects have been utilised for the decorative designs; and to a packet of which "Dogs' Heads," capably portrayed, are the chief feature, and to which the Rev. F. Langbridge contributes some pleasant "Little Lectures for Children about their Canine Friends." That so large an expenditure upon artistic ornamentation as these publications involve meets with remunerative returns, augurs well for the growth of a greatly improved taste among the public.

Letts's Popular Atlas.—We have already placed before our readers, in connection with the issue of Part 1, an outline of the purpose aimed at by the publishers of this important work, and the subsequent issues more than justify the favourable impression which we then formed of the ability and enterprise which were in combination for the development of that plan. Part 2 contains railway and statistical maps of England and Wales, Scotland and Ireland, the relative importance as to population, &c., of the towns being indicated by vari-coloured lines drawn beneath their names. Part 3 has, besides a similar map of France, a general map of India, on the scale of 135 miles to the inch, and a map of Europe. Part 4 presents to us at one view the empires of Germany and Austria, with tables of area and population which indicate that in territory Austria-Hungary has an advantage over its neighbour of about 28,000 square miles, but as to population, the German empire is its superior by about 5,500,000. The very excellent map of Africa, on the scale of 380 miles to the inch, will be found of great service, now that so large a measure of attention is directed to the "Dark Continent." But a still more important feature of this month's issue is the elaborate geological map of England and Wales, by Mr. H. W. Bristow, F.R.S., F.G.S., Director of the Geological survey of England and Wales, in the elucidation of the details of which about twenty five different gradations of colour have been employed. It is a marvellous outcome of painstaking labour and skill, and would by itself be cheap at double the rate charged for the whole of the contents of the May wrapper. With such examples of the character of the work, the demand for the publication should increase, not steadily, but by "leaps and bounds."

The Sunday-school Centenary.—In preparation for the services to be held in the month of June in celebration of the centenary of the Sunday-schools established by Robert Raikes at Gloucester, the Sunday-school Union has just is-

sued a series of publications:—"Stepping-stones," an Address to Sunday-school Teachers, by Mr. Benjamin Clarke; an Address to Scholars by "Ancient Simeon"; "Hymns for Centenary Gatherings of Teachers and Scholars," published with and without tunes; "Robert Raikes and his Scholars," an interesting sketch by Mrs. H. B. Paull; a "Centenary Service of Song," effectively arranged by Mr. Benjamin Clarke; "A Musical Memoir," for which the versatile abilities of the Rev. Paxton Hood have been happily brought into requisition, and last, though not least worthy of notice, an admirably executed memorial medal, having a portrait of Robert Raikes on the obverse, while the reverse is occupied with a group representative of Christ blessing a little child, with the motto, "Suffer the Little Children to come unto Me."

Memorial of the Rev. J. Marshall.—The Rev. James Irving, of Tunbridge Wells, has prepared a memorial of the Rev. John Marshall, for upwards of fifty years minister of the churches of Over and Minshull. It includes personal reminiscences (Mr. Irving having for some years been associated with his aged friend in ministration to the two churches of which he had charge), reports of the addresses delivered at the funeral service, an autobiographical sketch, and some selected discourses. The faithful labours of this honoured Congregational minister well deserved such a tribute of affection.

A new hand-book to London has been prepared by Mr. Herbert Fry, the painstaking editor of the "Guide to the London Charities," and is published by Mr. David Bogue, with the title, *London in 1880*. In his progress through the leading thoroughfares, of which this volume contains some capital bird's-eye view illustrations, the visitor will find Mr. Fry an instructive and entertaining cicerone. A new edition, revised and improved, has also been issued of Collins' *Illustrated Guide to London and Neighbourhood*, of which one excellent feature is a clue plan of London, divided into mile squares, printed in colours, on cloth. This useful map may also be had in a separate form.

Under the title, *The Pillar and Ground of Truth* (Seeley, Jackson, and Halliday), the Rev. W. Guise Tucker has republished a correspondence directed to establishing the conclusion that the reference in 1 Timothy iii. 15, is not to "the Church," but to Timothy. Extracts from a variety of ancient writers are cited to show that a "pillar" or "column" was a figure in common use during the life-time of our Lord's apostles to express persons of distinction—kings, princes, nobles, magistrates, judges, magnates, and even faithful slaves being so described.

Messrs. S. W. Partridge and Co. are publishing a series of illustrated *Stories of Irish Life*, from the pen of Mr. Henry Martin, including narratives and dialogues, stated to be founded on facts, intended to promote the diffusion of evangelical religion in the sister country. A fair specimen of the style in which the work is carried on is furnished by "Croagh Patrick; or, the Holy Trout," published in No. 21 of the series.

THE SURVEY OF PALESTINE.

THE committee of the Palestine Exploration Fund have completed their *magnum opus* by the publication of the map of Western Palestine, the memoirs in elucidation of which will follow at intervals, as rapidly as they can be made ready for publication. The map of Eastern Palestine, the survey of which has been carried out by the American Association, called into existence through the exertions of the Rev. Dr. Henry Allon and the late lamented Dr. Mullens, is in a very forward state, and will be shortly in the hands of subscribers. The entire area of the Holy Land is somewhat smaller than that of the Principality of Wales, and the portion undertaken by the English Society comprises about 6,600 square miles. It was in the autumn of 1871 that Captain R. W. Stewart, R.E., having resigned his engagement on the Ordnance survey of England, set forth with Sergeant Black and Corporal Armstrong, two experienced surveyors, to undertake a trigonometrical survey of that portion of Palestine which lies between Dan and Beersheba, the Jordan and the Mediterranean Sea. Associated with him in the capacity of linguist, naturalist, and archaeologist, was the late Mr. C. F. Tyrwhitt Drake, an Orientalist of experience, having previously been the companion of Professor Palmer and of Captain Burton in their travels. The initial stage in the work of triangulation was the setting out of a base line, four miles in length—carefully measured three times with steel chains graduated to the temperature—between Lydda and Ramleh. This important work, on the accuracy of which all the future observations were dependent, had been happily completed, and the triangulation was proceeding satisfactorily, when typhoid fever, which had attacked him, compelled Captain Stewart to return to England, and some months later, to his intense disappointment, to abandon the hope of resuming the work. In this emergency Mr. Drake assumed the command, and the survey of upwards of 560 square miles was found to have been most satisfactorily completed, when Lieut. Claude Conder, R.E., joined the expedition at Nablous, the ancient Shechem. In a letter dated from that spot he thus described the plan of operations: "Our method is to establish a camp from which to extend the survey within a radius of five to seven miles; when this is finished the camp is removed some ten miles further, and the same process repeated. The size of the triangles is, therefore, limited, not by the distance that can be seen, but, as each point has to be revisited for the sake of connecting it with new ones afterwards erected, by the distance that can be ridden in the day, leaving the requisite amount of time for the observations to be taken. When it is considered that in some parts no roads exist, that where they do they are used by the natives principally as receptacles for all the stones in the gardens; that all the surface from Jerusalem to Nablous is either covered with small stones, or consists of flat limestone slabs worn quite slippery by sun and the feet of the camels; that no shade can be found on the hill-tops; that water is scarce in most parts, and that delicate instruments have to be mounted on mules which are urged as fast as circumstances permit—it will be seen that to construct an accurate map is not by any means an easy task." Subsequent experience soon showed how far from being exhaustive

was such a list of hindrances to the accomplishment of the work. Writing in March, 1873, he observed—"The execution of the detail on Carmel is a work of more wearisome and difficult nature than any we have had since leaving the Judean hills. Huge valleys, upwards of 1,000 feet deep, wind tortuously from the main ridge to the sea. They have to be traced carefully, as one can never predict where their next bend may carry them. Ruins appear on the hills opposite to you, seemingly within easy reach, and hours have to be spent in dragging your horses down over hard, sharp, and slippery rocks, through a jungle of thorny shrubs, and up another ascent of perhaps thirty-five degrees slope, before one can arrive at the site and commence its examination and survey. Often the remains are quite modern, and ill repay one's trouble; but the thoroughness required in our work makes even these negative results valuable." A few months later we have this note—"Rocks and boulders, thistles ten feet high, deep mud, treacherous marshes, thick coppice and burning plains, all add to the difficulties of the work."

Describing, in "Tent Work in Palestine," his experiences during the survey of Jericho, in December, 1873, he remarks:—"The plain of Sharon was a swamp; the winds in the hills were cold and cutting; Jordan overflowed its banks, and was half a mile wide, while the whole valley was merely a quagmire." In the same record we have this reminiscence of the survey of the Jordan valley in 1874:—"I shall not easily forget the labours of one day's survey along the banks of Jordan, while endeavouring to fix the position of the fords, of which I found twenty-one in seven miles, none of which had been previously marked on any map. . . . I had to force my poor horse through acres of enormous thistles ten feet high, and returned with my shoulders and my knees bleeding, and covered with the poisonous yellow pollen of the marigolds." One source of hindrance is thus described:—"The mirage was also very annoying in observing, the air flickering like that above a lime-kiln, and making objects, some four miles distant, often indistinguishable. The cairn at the end of the base seemed at times to be perched on the slope of the hills beyond, and ripples occasionally appeared in the haze as though in water, whilst the camels, with legs of impossible length, seemed to stoop and drink."

The expedition suffered, at times, from Moslem fanaticism and the want of orderly government. The most serious of these interruptions took place at Safed, in 1874, when a murderous attack was made upon the members of the expedition, all of whom sustained severe injuries, and narrowly escaped with their lives. After considerable delay, thanks largely to the persistence of Lieut. Conder, a lesson in good government was taught to the Turks, by the leader of the attack, Aly Agha, being sentenced to nine months' imprisonment, and other offenders to imprisonment and fines amounting altogether to £270.

The most formidable difficulty encountered by the expedition was from the illness occasioned by the sudden changes of temperature and the malarious character of the atmosphere. "The climate of Palestine," wrote Mr. Drake, after three years experience of it, "is far from being healthy, and I fear that too long exposure to it will tell on the most robust constitutions"—a presentiment of his own approaching fate, for in less than a twelve-month after, he had fallen a victim to its effects, at the age of twenty-eight. His successor in the work was Lieut. Kitchener, R.E., to whom also the honour fell of superintending, in 1877, the triangulation of 1,300 square miles in Upper Galilee, and thus completing the entire survey in September of that year. The work has been necessarily a costly one, but the pecuniary outlay bears but small relation to the enthusiasm, intelligence, skill, and endurance, which have been so freely rendered in the production of a work, the value of which to Bible students can hardly be over-rated.

The map, which is on the scale of one inch to the mile, is published in twenty-six sheets, each measuring twenty-six inches by twenty inches, and besides marking the position of the various towns and villages, indicates the character of the soil—marsh, sand, &c.; the nature of the cultivation—vineyard, orchard, garden, or woods, palms, fir-trees, and scrub being distinguished; the water-supply—springs, perennial streams, wells, pools, aqueducts, and cisterns; roads, bridges, caves, watch-towers, rock-cut wine-presses, tombs, sarcophagi, Roman milestones, and other relics of antiquity; while the altitudes above and depressions below sea-level are also registered. By a skilful arrangement of shading, accurate information is furnished as to the slopes of the hills, the darker shades representing the deeper slopes according to a definite scale. The plans have been photolithographed and printed at the Ordnance Survey Office, Southampton, by permission of the First Commissioner of Her Majesty's Works. Every stage of the process gives evidence of the highest style of excellence, and as the result we have a work highly honourable to all actively concerned in it, a credit to the nation which has given birth to the enterprise, and an abiding benefit for all future time to Bible students throughout the world. We look forward with much interest to the issue of the promised Memoirs.

A ROMAN CATHOLIC FELLOW OF TRINITY COLLEGE, DUBLIN. —As the result of the Fellowship examination declared on Monday afternoon, Thomas Maguire, Professor of Latin, Queen's College, Galway, has been elected a Fellow of Trinity College, Dublin. Dr. Maguire is the first Roman Catholic Fellow of the college, and is elected under the provisions of Mr. Fawcett's Act. He was a double gold medallist in 1854, M.A. in 1861, and LL.D. in 1868. At the Fellowship Examination last year he took the Madden prize. There are two Roman Catholics on the Council of the University, and scholarships are held by Roman Catholics, Jews, and Dissenters upon equal terms with members of the Church of Ireland.

CHURCH MUSIC IN LONDON.

I.—ST. ANNE'S, SOHO.

ST. ANNE'S CHURCH, in Dean-street, is not attractive, either in its surroundings or its architecture. It would have remained obscure and unvisited, a plain church in an unsavoury street, but for the fact that here Mr. Barnby, invited and seconded by Canon Wade, has occupied himself in working out the problem of bringing music to bear upon worship. In Wren's building there is nothing ecclesiastical; it is a plain double cube, with waggon roof, and a broad gallery stretching round three sides. Of course, the original place of the organ was the west gallery, but the instrument—a fine one, built mainly by Walker—stands now in the south-east corner of the church. Wren's buildings, if they are less churchy than those of his modern successors, are, at least, far more comfortable. They allow every worshipper to see and hear; and their splendid acoustic properties are, in the case of St. Anne's, at any rate, an important advantage. The church seats 800 people, and it is generally filled at the Sunday services.

As the large surpliced choir troops in ordered ranks from the rear of the organ at the commencement of service, its appearance is formidable. A normal strength of sixty-four is divided as follows:—Thirty-two treble boys, four alto boys, four alto men, twelve tenors, and twelve basses; at the special services, such as the Lenten and Christmas performances of Bach's music, this number is increased to seventy or eighty; at ordinary services there are seldom less than fifty present. No provision for such a body of singers is possible in the slight recess which is Wren's apology for a chancel. The choir stalls are virtually in the nave, backed on one side by the organ, and on the other by the end of the north gallery. The organist sits exactly opposite to the cantoris half of the choir, and his seat is high and exposed, so that he commands his singers.

Mr. Barnby is the responsible musical director at St. Anne's, but since his appointment to Eton he has placed the Sunday work in the hands of the deputy organist, Mr. J. M. Coward, and is himself but rarely present on Sundays. Mr. Barnby, however, regularly attends the Friday night rehearsal in the church, when he conducts with the *bâton*, leaving Mr. Coward to accompany. As far as the men are concerned the choir is a voluntary one. It will easily be understood that Mr. Barnby, as conductor of the Albert Hall choir, has no difficulty in filling places with good voices. Most of the boys attend the St. Anne's National-school hard by, and here they are drilled every day by Mr. Coward. This constant practice, under a skilled hand, explains the fine results that are achieved.

The service is fully choral, the prayers, &c., are intoned, the psalms are chanted, the canticles are sung to settings more or less elaborate, there is an anthem at each Sunday service, one hymn and several offertory sentences are sung in the morning, and two hymns in the evening. Scattered in the pews will be found a leaflet, giving all the music for the month, with the words of the anthem in full. It is notified that the choir secretary will supply copies of this paper monthly, post free, on payment of 5s. annually. The expense of the music is borne apparently by the offertory, which reached last year the sum of £1,100. The Sunday offertory is seldom less than £13, while the offertory at the special festivals reaches £40 or more. There is a special box at each door "for choir expenses." Of the 800 sittings 700 are unappropriated.

The quality of the music is of the first order. The choir displays all the finish and precision which are expected in the concert-room. They sing music of all schools, without heeding difficulty or elaboration. That they always sing with perfection no one would expect. Uncertain intonation on the part of a few voices is not uncommon, but flattening is very seldom heard. They attack fugal music with a fine courage and steadiness, and in short staccato phrases they are at one with each other and with the organ, however rapid the music. The shape of the building, and the proximity of the organist to the choir, both contribute to the sharpness of effect that we have noticed. The boys' voices are at once sweet and strong; their tone is delicious. The solo boys seem equal to any music, and there is a softness and intelligence, and withal a vigour in their voices, that is rarely found among boys.

The "Cathedral Psalter" is used for the *Venite* and the daily psalms. Messrs. Turle, Stainer, and Barnby are the joint editors of this work, which provides chants for each psalm, varying with its character and structure. Single or double chants are used, as may best suit the words; a change of chant marks every change of subject or sentiment, and when the parallelism occurs between two halves of one verse, each half is assigned to *Cantoris* and *Decani* in succession. It is asserted that musical time begins, not at the first note of the cadence, but at the word in the recitation which bears an accent. When a pause is necessary in the recitation, it is marked with an asterisk. As the fashion goes, the chanting is not excessively rapid, and the choir show great skill in their elocution. But if the ideal of chanting is to deliver the words as a good reader would deliver them, the chanting at St. Anne's must be described as a failure. When two syllables remain after the accent in the recitation, they are skipped over so as to be almost inaudible. For example, in the passages "If the Lord had not helped me," or "And my God is the strength of my confidence," the words "had not" and "is the" scarcely reach the ear. When the recitation is long it is nearly always confused, as—"In the multitude of the sorrows that I had in my heart." But if there are faults in this chanting, where are there none? The chanting at St. Anne's is as good as chanting can be under the present system, and may be recommended as a model to many choirs which do worse.

The hymns are drawn from Mr. Barnby's own collection, "The Hymnary." The first line, or the

first two lines, are generally played over, and then the choir starts. The tunes in the "Hymnary" have all metronome marks for speed, but, so far as my observation goes, these marks are not observed at St. Anne's. A few notes as to speed may be interesting. The Easter hymn, "Jesus Christ is risen to-day" (292), to the old tune, took just over a minute to each verse. It is marked 66; this cannot have been faster than 56. "Ride on, ride on, in majesty" (253) took 20 seconds to each verse, and between each there was a pause of 5 seconds. This is marked 80, but it must have been sung at least at 96. Hymn 258, "To Christ, whose cross repaired our loss," took thirty-five seconds for each verse except the last, which was sung in thirty seconds. This is marked sixty-nine; it must have been sung at sixty, or slower. No. 289, "Christ the Lord is risen again," took thirty seconds to each verse. It is marked eighty-eight, but must have been sung at sixty-six. There is a habit of making a rallentando at the end of each verse, which is most objectionable. I have allowed for it in my metronomic reckonings. It is done without reference to the sense of the words. In such a verse as

Christ the Lord is risen again,
Christ hath broken every chain;
Hark! the angels shout for joy,
Singing evermore on high,
Alleluia,

surely if there is any impulse or life in words or music, it needs to be kept up to the "Alleluia." But the choir began to slacken at the word "evermore," and by the time they reached the "Alleluia," they had dissipated all energy. For the rest, the hymns are sung exactly as written, without pauses between the lines.

The organ is played by Mr. Coward both with dexterity and taste. The reeds are hard, and the full power of the instrument, when it is brought out in the fortissimo passages, tramples down the voices. But the fortissimo is only used for special effect. In the chants and hymn-tunes the accompaniment is free, for the choir are safe whatever the organist plays. The staccato is, perhaps, too freely used in the hymn-tunes. At the close of the evening service Mr. Coward usually gives a recital lasting for nearly half-an-hour. A goodly number of people stay, and many more would doubtless remain if they knew what was coming. Mr. Coward has the style and mastery of a fine player; his effects are often most original, and his time and phrasing are well studied. Many must feel this to be the most impressive music of the service, as they sit in the darkened church, and yield themselves to the rapture of pure musical delight, allowing the organ to play upon their feelings—now tender and pleading, now triumphantly bursting with a thousand notes of praise.

One hardly knows if it is fair to contemplate the St. Anne's service as an expression of Mr. Barnby's ideal of a parish service. In a paper read some time ago at the Church Congress, Mr. Barnby divided the Church Service into two great classes—the Congregational or parochial, and the Cathedral or meditative. He said:—

It will, I think, be conceded on all hands that the congregational services of our Anglican Church were based on the principle that everyone in the assembly has a right—nay, even an obligation—to take part in the service beyond that of an auditor. The reading of the prayers and Scriptures in English, the uttering of the General Confession by priests and people together, the arrangement of the Responses, alike in the Morning and Evening Service, the Litany, and, indeed, everywhere, all point to this great and fundamental rule. I do not think that the introduction and development of music in the service was intended to do away with this right.

Mr. Barnby proceeds to maintain that the music of every church must be such as the congregation can appreciate; that, in fact, the musical ability of the congregation must be the standard of selection. The prayers must, however, at all times be intoned, the Psalms and Canticles chanted, the hymns sung in unison. The musical rehearsal of the congregation is also desirable. The service at St. Anne's seems to answer more closely to Mr. Barnby's subsequent definition of a cathedral or meditative service. The people join faintly in the responses. The Psalter, with music, is a large quarto, price 5s., which few will buy, and fewer carry to church, but which is certainly necessary if one is to join in the Psalms. The hymns are sung in harmony by the choir; any person, therefore, with the slightest skill in reading will prefer to take a part rather than to sing the air. A quiet hum of treble, both from men and women, may be heard in the well known hymns, but the congregational voice is not in any sense a musical force at St. Anne's.

The service is, in short, an illustration of the saying that the better the choir the worse the congregational singing. The worshipper is naturally disinclined to destroy the balance of such fine choral music, or to intrude his own voice upon those who are listening round him.

Mr. Barnby, in the paper to which we have referred, spoke severely of the attempt to attract a congregation by music. He quoted Pope's lines on those who

"To church repair
Not for the doctrine, but the music there,"

and he said:—

Of all the errors which cry aloud for a remedy the worst to my mind is perpetrated in the endeavour to draw a new congregation to a church, or to fill up the thinned ranks of a decreasing flock, by the exhibition of startling novelties, and what I should term musical *tours de force*. . . . I should wish music to occupy its rightful place, and no other; nor can I see aught but disadvantage and ultimate failure in the attempt to make the musical part of the church service more than an accessory.

How far has Mr. Barnby at St. Anne's drifted towards the very result which he here deprecates? A glance at the congregation shows that they are not drawn from the parish; indeed, an appeal for Sunday-school teachers, circulated in the pews, seems to take for granted that

those who read it will be non-residents and strangers. There is a small stampede after the anthem, and a printed notice has been placed on the doors requesting the congregation to stay at the morning service until the prayer for the Church Militant has been read. The demeanour of the congregation is reverent, but during a solo people stretch their necks to discover the singer, and turn to one another when the thrilling phrase of a vocalist pleases them. Mr. Barnby has said that the anthem may be looked upon as "a kind of musical sermon." That it is such to many of the congregation must be cheerfully and thankfully acknowledged. That to others it and the Canticles are merely a musical gratification is unfortunately as true. The service at St. Anne's is only a new illustration of the difficulty of seeking at once the ends of art and the ends of worship.

J. SPENCER CURWEN.

PARLIAMENT AND RELIGIOUS EQUALITY.

THE *Times*, referring to the meeting at the Cannon-street Hotel, says the Parliamentary portion of the friends and advocates of religious equality has been vastly improved by the results of the late elections. Instead of being killed politically, as they were supposed to have been, by the Reform Bill of 1867, they have asserted themselves as a political party in greater force than ever. The present Parliament contains more than a hundred "Nonconformists proper," and to these must be added many outside friends to the cause. No Liberal Government can venture to trifle with the allegiance of so considerable a phalanx as this. Still, whether heads are to be counted or to be valued, the Church party has some claim to be a match for the Nonconformist party. Nor is there just now any disposition among neutrals to side with the party of action. If the Nonconformists will be moderate, they will not improbably succeed in obtaining all they ask for. As far as they can show that they have any real grievance, or that they labour under any practical disability, they may depend on having justice done to them. But their difficulty is to show in what way they are hurt by the maintenance of a Church Establishment. The social injury it inflicts upon them is too faint and indistinct for Parliament to take notice of it. The religious world is not to be convulsed, or a struggle of the most momentous character to be entered upon, for so fanciful a cause. The old standing grievances of the Burial law, it is now certain, will be redressed. The Universities and public schools of the country were once the property of the Church. This they have for some time ceased to be, and there are many changes yet to be made before the principle of religious equality will have been fully admitted in them. But Nonconformists must be aware by this time that legislative changes do not always produce the amount of benefit looked for from them. The Church, victorious or defeated, manages to hold its ground. There is, somehow or other, a vast mass of support it can rely upon. There is good reason, therefore, for questioning the wisdom of a direct assault upon a position which is thus guarded. As a matter of principle there is much to be said in favour of religious equality as Nonconformists understand the phrase. The cause is one which has time on its side. The modern world is, with more or less distinctness, pronouncing for it. But the signs are wanting that the English world is ready, or nearly ready, for so considerable a step. If the Nonconformists have confidence in the soundness of their views, they can afford to wait until the country has more nearly come up with them. It would be of little use for them to snatch a victory which would count for nothing when they had gained it. When public opinion in this country is ripe for Disestablishment, the practical change will follow as a matter of course. But, as the case now stands, no Government will be strong enough to carry through the complete Nonconformist programme; no Parliamentary majority will be found to insure even its Parliamentary triumph. Some of the more untenable outposts of the Church may be stormed with the general goodwill of everybody. These have been long threatened, and have been now practically abandoned by their defenders. But for any larger measure of success than this the Nonconformists can scarcely look. Their impatience might, as Mr. Richard says, bring about the disruption of the Liberal party, but this result could hardly be to their minds, nor could it help them in any way towards the accomplishment of their final purpose. The resolve of the meeting at the Cannon-street Hotel seems to have been to place a general trust in the good will of the Government and in the excellence of the Nonconformist cause, and to put off burning questions to some unnamed future date. Mr. Leatham, it is true, expresses his determination to follow another course, but his hopes are not great and his method of procedure is not formidable. A Disestablishment debate can do no great good or harm to either side. It will serve as a safety-valve for such members of Mr. Leatham's party as agree with him in his disapproval of reticence, but this will be about all. When the super-heated steam has been sufficiently blown off, the extreme and the moderate Nonconformists will be able to join in carrying or helping forward the one or two practicable measures which are within their reach, and as to which their claims have been allowed by tolerably universal consent. These they may look upon as so much gained in the direction of Disestablishment. Churchmen may be of opinion that they, and not their opponents, have most reason to be pleased with the disappearance of Nonconformist grievances.

The *Daily Chronicle* thinks it needless to say that if the Nonconformists in the country had allied themselves with the Tories at the General Election, or even if they had simply stood aloof while the political battle was raging, the Liberals would not now have been in possession of the Government. But for the service which they rendered they received only the sparsest of recompense. It is true that they do not court personal rewards, nor will they make a grievance of the fact that, with two exceptions, they have been excluded from the Administration. At the same time, they will persistently assert their principles, and will insist on having justice from the Legislature. A great measure, which will prove an instalment of justice, was mentioned in the Queen's Speech, and with the passing of the Burials Bill we shall see what Mr. Woodall calls the beginning of the end. A heavy blow will be administered to all sacerdotalism and priestly intolerance, and it will no longer be in the power of one religious sect to trample upon the feelings of others. With a hundred Nonconformists in the House of Commons, some of them being among the ablest

members of the Legislature, we may reckon on the vigorous assertion of the just claims which Dissenters have long continued to advance. The concession of those claims would not necessarily include disestablishment of the Church of England. There are many Dissenters who would not vote for Disestablishment, but the chance of this question becoming one of practical politics depends mainly upon the attitude of Churchmen. Meanwhile, progress will be made towards the attainment of religious equality by getting rid of abuses that have become crying evils, and that are altogether inconsistent with the principles of triumphant Liberalism.

MR. MARKS' PANELS OF BIRDS.

MESSRS. AGNEW AND SON have in their Gallery an exhibition of twelve panel paintings of birds, by H. S. Marks, R.A., for the ante-drawing-room of Eaton Hall, Cheshire, the seat of the Duke of Westminster, which are every way worthy of notice. We question if ever in England before such a kind of exhibition has been given. Mr. Marks has again and again painted birds like the raven, and we have become through his brush accustomed to note *character* in the countenances of birds; but this gallery of cranes, cockatoos, pelicans, parakeets, adjutants, herons, common storks, kingfishers, secretary bird, Amazon parrot, &c., is a magnificent illustration of what can be done by genius and skill in a sphere which has not yet had a master in art to make it his own. This, however, for the future will be true, that Mr. Marks takes the place in relation to birds that Sir Edwin Landseer did in relation to dogs. True, the canine tribe had frequent invitations to sit and bark, and sleep and stand, and jump and frisk to other artists like Armstrong; but Sir Edwin remains to this day the "artistic associate" with dogs. Now birds have their artist, and we are glad; for such delicate colours as these in adjutants, herons, &c., we are apt to pass over in our occasional survey of them, but here, "steadied" before the mind, we see the most beautiful tints in the exquisite softness of a feather surface. Apart altogether from the wonderful colour, in all its quiet gradations of shade, in pink and purple, and grey—the wings are so firm, and the feathers so crisp, and the edges so fine, that you can see the birds stand out from the canvases in a most remarkable way. The beaks of the adjutants look so heavy that the wonder is they do not weigh their small heads down, and the feet, which are in some cases very large, and, taken by themselves, awkward looking, are so placed in the soft grass, and so harmonised with the general structure, that all the birds look handsome. The pictures are relieved by here and there a small bird, like the swallow and the modest robin. "The secretary" bird demands notice—so called, we presume, from the quill-like feathers behind his ear. A remarkable intellectual expression, however, pervades this bird—not the characteristic of all secretaries. The blue and orange macaw, in No. 9, is a more beautiful study in those colours than any of the artistic studies of the kind called "harmonies" which we have lately been treated to. Before long these glorious pictures will be removed from public ken to adorn a mansion, and it will be well for all who can to see and study them, for it is not likely that such a grouping of bird portraits will be given to the public gaze for many a long year. They will take their place in history as the work of genius in this especial department, and Mr. Marks is to be congratulated on the opportunity thus given him of concentrating his talent on a study evidently interesting to him. None but a lover of the birds themselves could have done the work, for, as Mr. Ruskin says, Landseer had a love for Scotch terriers. The great sulphur-crested cockatoo in No. 4 has a colour of his own. Indeed, it would be difficult, if not impossible, to characterise the especial colour of many; take the siren cranes in No. 11, and the pelicans in No. 4, we should not like to venture the designation of the exact colour employed. Messrs. Agnew and Son have a gallery exquisitely adapted to such exhibitions, and they have, above all, a connection in the art world which enables them to take the lead in giving prominence to the works of our most illustrious artists. When they invite inspection and offer the patronage of their fame for selection to any artistic works, we may be quite sure of the essential value of the works themselves, and of the courtesy which will at once give to art-critics the earliest opportunity of giving verdict concerning them.

W. M. S.

THE BURIALS LAWS.—The Rev. J. P. Wright, of Nidborough Vicarage, Derby, thus writes to the *Guardian*:—"I would submit the following considerations to those who assert that under our present burial laws Nonconformists have nothing but 'a sentimental grievance,' and that the removal of this grievance would be an act of 'spoliation' towards the Church of England. All parishioners have a common law right of burial in the parish churchyard. As long as the money for the purchase of a grave, or the fee for the erection of a tombstone, is paid to the representative of the Church of England, it is evident that the Church of England has certain proprietary rights in the soil of the churchyard. The clergyman of the Church of England has the very doubtful privilege of reading the Burial Service over all persons who are buried in the churchyard, with certain specified exceptions. It is proposed to extend this privilege to others. The common law right of burial would be neither extended nor curtailed. The proprietary rights of the Church of England would be neither extended nor curtailed. The clergy of the Church of England would, however, be relieved from the exceedingly painful and humiliating task of deprecating one of the most beautiful services of the Church by forcing it upon unwilling or unbelieving mourners as they are at present compelled by law to do. Would this be 'spoliation'? A 'sentimental grievance' is, I suppose, a grievance which inflicts a hurt upon the feelings, and not upon the body or estate. Only if Nonconformists have no feelings is the sentimental grievance an unreal grievance? These considerations have always made me a warm advocate of reform in the Burial Laws."

ECCLESIASTICAL MISCELLANY.

A CONSECRATION DIFFICULTY.—A rather remarkable funeral took place in a churchyard not far from Lichfield on Sunday week, that of a Roman Catholic man, who had died in the parish, and as there is no burial ground attached to the chapel at Lichfield, he should be buried in the parish churchyard or at Walsall, where there is a cemetery; but, he being a poor man, his friends could not afford the expense of this, so had to come to the churchyard. Accordingly they did, came into church, and the service was read by the Vicar in accordance with the Prayer-book, and then finished at the grave, when a large number of the parishioners assembled to witness a rather novel sight. A similar thing has not taken place during the occupation of the living by the present vicar, now over thirty years. Previous to the grave being filled in, a bottle of liquid stuff was poured on the coffin; it was really holy water blessed by the priest, and no doubt directed by him to be used in order to remove any defilement which might have been contracted coming to the church and being buried in a Protestant churchyard.—*Irish Ecclesiastical Gazette*.

A TRACT DISTRIBUTOR FINED.—At Dublin last week a tract distributor, named King, was fined £1, with the alternative of 14 days' imprisonment, for the offence of offering a handbill to a Roman Catholic priest, which contained an invitation to a meeting for "friendly discussion." An appeal was taken to the Court of Queen's Bench, but the Court refused to quash the conviction. It was not proved that the man had used offensive language or obstructed the priest; but the judge held that the offering of a handbill of the kind was in itself an offence which indicated a desire to insult the priest, and which might therefore have led to a breach of the peace.—*Record*.

LAY PREACHING.—Commenting upon the resolution adopted by the Congregational Union of England and Wales, the *Watchman* says:—"We heartily and affectionately congratulate our brethren on this formal adoption of a vital and most fruitful principle. We hope the denomination will adopt it as unanimously as did the assembly, and that we shall soon have, side by side with our own local preachers, a noble army of Congregationalists following the same blessed vocation. We are glad, of course, to see that Methodist methods, as well as Methodist principles, are gaining ground in other churches than our own; but that does not arise from any feeling of sectarian triumph or vanity. Rather, it is the ever-deepening conviction that such methods are essential to the success of all evangelising movements in this country. We shall give to Congregational local preachers the right hand of fellowship as cordially as if they were our own. We hope there will soon be a large number of such in the field; and all we have further to say upon the subject is to advise the Methodist lay preachers in all branches of the Methodist family to 'look to their laurels.'"

A MARRIAGE BY OLIVER CROMWELL.—The Church of Kirby Malham was reopened on Saturday week, after restoration by Messrs. Paley and Austin. The edifice has some Norman remains, but it is very largely of the Perpendicular period. Amongst the antiquities of the parish is the following register of a marriage by the Protector:—"The intended marriage between Martine Knowles, of Middle House, in the p'ishe of Kirbie malhamdale, and Dorothy Hartley, of West Marton, in the p'ishe of Marton, was published three severall marktett days in the open Markett Place att Settle, that is to say upon the 4th of December the first tyme, and on the 11th of December the second tyme, and on the 18th of December the third tyme, 1655. And the said Martine Knowles and Dorothy Hartley was married the 17th of January, 1655, in the pre'nce of these witnesses—Henry Mitchell, younger, of Marton Chares, and Anthony Hartley, of West Marton, and others before mee,—Oliver Cromwell, Red." It is presumed that the Protector was the guest of General Lambert, at Calton Hall (now a modern farm-house), when, as Magistrate for the West Riding, he officiated at this marriage. The oldest register in the church is dated 1597, and the earlier pages of the book were copied from some still older record thereto by John Horrocks, a relative of Jeremiah Horrocks, the astronomer, who first observed the transit of Venus. The restoration has cost about £3,600, towards which the patron, Mr. W. Morrison, of Malham Tarn, has contributed £1,500.

A BURIAL DIFFICULTY.—A writer in the *Springfield Republican* says:—"A prominent Congregational clergyman, formerly resident here, had a somewhat novel experience at a funeral not long since. The deceased was an old member of the church over which the clergyman ministered, but his son and heir was a pronounced Episcopalian, so averse to Congregational methods that he sent word to the clergyman that he should insist upon the use of the Episcopal burial services at his father's funeral. The clergyman replied that he should gladly comply with the wishes of the family, but to make assurance doubly sure, the heir sent him a Prayer-book with a note to the effect that he had marked such passages as he wished used at the funeral. When the funeral was held, the clergyman rose and read from the Prayer-book such passages of holy writ as are embraced in the Episcopal funeral service, and then seated himself. People waited, and then moved about uneasily. The sexton, with creaking boots, appeared, and whispered: 'Is there to be no prayer?' 'I have done all that was requested,' said the clergyman, while people rose and began to go out, whereat the heir came down-stairs and hastened to the clergyman with, 'why don't you go on?' 'I have read all you marked,' said the minister, producing the Prayer-book, and showing the gentleman that he had omitted to mark any prayers. 'For goodness' sake, please offer a prayer then,' said the confounded Churchman; whereat the clergyman at once rose and offered one of his own extemporaneous prayers appropriate to the occasion. If it is ever permitted for a man to be complacent at a funeral, it is to be supposed that the worthy clergyman was complacent on that occasion."

FULFILMENT OF CONTRACT.—A Catholic merchant in Australia died some time ago, leaving seven thousand dollars to the Church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

REV. ALEXANDER RALEIGH, D.D.—The Funeral Address, by the Rev. J. G. Rogers, B.A., and the Memorial Sermons, delivered in Kensington Chapel by the Rev. Dr. Allon and Mr. Rogers, together with a Cabinet Portrait, will be published next week by Messrs. Hodder and Stoughton.

THE LIBERATION SOCIETY'S TRIENNIAL CONFERENCE.

APPOINTMENT OF DELEGATES.

THE "May Meetings," following close upon the General Election, have, we understand, interfered with the appointment of delegates; so that the society's friends have been somewhat late in meeting for the purpose, and many nominations which may be confidently expected have yet to come in. We, however, remind our readers that the time for delay has now passed, and that, where additional delegates have to be appointed, the appointments must be made next week, or not at all. The mode of proceeding has been more than once stated in our columns, and by circular; but those who need information may obtain it by at once addressing "The Secretaries," 2, Serjeant's-inn, Fleet-street.

It would be a great mistake to suppose that, the General Election having ended as it has done, the need for activity on the part of the advocates of Disestablishment is just now not great. They may be thankful, but must not rest. Their new position involves new duties, and, we may add, will probably, before long, involve some new perplexities also. Coming just after the appeal to the people, and the formation of a new Government, this gathering of Liberationists from all parts of the country will be most opportune, and ought greatly to strengthen the hands of the Executive Committee. We are confirmed in this impression by a sight of the proposed programme of the Conference proceedings. The results of the election necessitate a serious look forward, as well as justify congratulations on the recent past. It may be that the Burials question will have entered into a state of crisis which will call for both firmness and great practical wisdom. The Scotch Disestablishment question has also entered on a new stage requiring discriminative action, and there is a whole group of questions arising out of the present chaotic condition of the English Establishment. So that there are many reasons why, instead of slackened energy, there should be special exertion to make this twelfth triennial Conference one of the most important the society has yet held.

THE PUBLIC MEETING.

The arrangements for the public meeting at the Metropolitan Tabernacle are now complete, and are announced in our advertising columns. The list of speakers strikes us as being unusually strong, in regard, not merely to ability, but to the representative character of the speakers, and to the number of new men whose services have been secured. England, Wales, and Scotland are well represented, and so are Baptists, Independents, Presbyterians, Unitarians, and Quakers. Mr. Caine, M.P., Mr. Firth, M.P., Mr. B. T. Williams, M.P., and Dr. Allon speak for the first time on such an occasion; while what may be termed the "old stagers" are represented by Mr. Illingworth, Mr. Spurgeon, and Mr. Carvell Williams. With such an array of speakers, and such topics as they will have to deal with, the meeting ought to be—and no doubt will be—all that can be desired.

UNITARIANS AND THE LIBERATION SOCIETY.

Among those who are entitled to send delegates to the Conference, are denominational unions and associations, and the Congregational and Baptist Unions and other bodies of the like kind have usually been represented. The Unitarian Association has hitherto been too divided in opinion to send delegates; but at the annual meeting, held on the 19th inst., they resolved to do so, after an interesting discussion.

The President, Mr. MARTINEAU, moved a resolution in favour of appointing a delegation, which was supported by the Rev. P. W. CLAYDEN. The latter, after describing the object of the Liberation Society, and referring to past efforts of Unitarians on behalf of religious freedom, asked if they should take their share in this struggle, or leave it to be carried on by others?—The Rev. T. L. MARSHALL objected, saying that he still clung to the principle of comprehension, and thought that the Church might be called national in the true sense of the word. The Liberation Society seemed to go upon the principle that the State was an unclean thing, and that the Church was composed only of the elect and converted. That, however, was a principle which liberal Christians almost unanimously repudiated. It was assumed that the Church was unchristian, if not anti-Christian, because it included various forms of opinion. To him it was an argument in favour of a National Church, that it should include every variety of opinion. Nor was it fair to speak of the Church of England as having had exclusive State privileges to the disadvantage of others. It was subject to the laws of the realm, and it was, therefore, open to them as a part of the nation to reform the Church, and make it inclusive and com-

prehensive, whenever the tide of opinion ran strongly in that direction. If the time should come when the Church, by refusing any relaxation of its formularies and creeds, should cease to be, in the true sense of the term, a National Church, its downfall would not be far distant. When this became a great practical question, taken up by the foremost statesmen of the Liberal party, then would be the time for the association to consider such a resolution as had been proposed. He moved that the consideration of the subject be postponed *sine die*.

Mr. H. BRAMLEY, in seconding the amendment, objected to binding the Unitarian Association to the principles of the Liberation Society, which would be the result of sending delegates to the proposed conference.

The Rev. J. MODEN said he believed there was much more freedom in the Church than amongst orthodox Dissenters. Instead of trying to carry the resolution proposed by Mr. Clayden, they should try to do something to bring about a state of theological reform in the Church.

Mr. JAMES HETWOOD said he had been for many years a member of the Liberation Society, and could testify that it had assisted him very materially in regard to the question of the Abolition of Tests at Oxford and Cambridge. Any delegates appointed by the association would be free to vote as they liked, and the association would not be bound by any action which the society might take.

The Rev. PAGE HOPPS, in supporting the resolution, said that the Liberation Society was a great power in the political world, and they had better not allow themselves to be stranded high and dry. If there were those in the society who were narrow and sectarian, that was a good reason why liberal men should go amongst them. He valued the Church as a national heritage, but that was no reason for not sending delegates to the proposed conference. The association would not be bound by any of the resolutions that might be passed, but it would be shameful if the association took no part in the course of action which might, to a great extent, shape the destinies of the National Church in the future.

The Rev. H. W. CROSSKEY said he should object as much to an Established Church without formularies and creeds, as to an Established Church with formularies and creeds. By the establishment of a Broad Church the consciences of a large part of the community would be outraged in an unjustifiable manner. The Church of England was decidedly a sect, and a sect of a narrow kind. The Act of Uniformity stamped sectarianism upon it. ("No.") If not, what was the meaning of their fathers leaving the Church? They could not bear the bondage imposed upon them. The kind of unity prevailing in the Church had no charm for him. That men should use the same doctrinal forms and the same confession of faith, and yet differ as much as Dean Stanley and many of his colleagues, was to him a sad thing, and not a glad thing. He held that men had no right to use words in a double sense; the position of such men was a false one, and brought no credit or honour to the Church. Mr. Marshall was mistaken with regard to the Liberation Society. He (Mr. Crosskey) had served on many committees of the society, and could testify that it was willing to receive representatives of Free Churches like their own, which objected to the power and authority of the State being pledged to any ecclesiastical dogmas or organisations. As to the proposed effort to reform the Church of England, he did not think that much could be done in that direction, and he considered that the employment of national resources for that purpose would be a gross injustice to those who did not choose to enter a reformed Church. Mr. Marshall appeared to think it an advantage to the Church that it was controlled by Parliament. The idea was perfectly astounding. Instead of being an honour, he considered it a disgrace to any religious body that it should be under any such control. A Church ought to be the expression of the religious life of its worshippers, and what right had Parliament to come between the soul and its Maker? The life of the country would never be touched by religion until it was separated from State-action. Religion should be left to work its own way amongst the spirits and souls of men.

The Rev. S. A. STEINTHAL said he was opposed to the Liberation Society because it expended its energies in mere attacks upon one institution, forgetting that there were other Churches, nominally free, which were as much under State-control as the Church of England itself in questions of doctrine. There was a radical reform in which they could all honestly take part—a movement against the giving sanction by law to the establishment or endowment of any theological opinion. If the Liberation Society would take up that broad position, he should be prepared to support it; but as long as it attacked only one form of doctrinal endowment, he could take no part in its work, although he admitted that it had rendered great service in reference to many practical questions. At present there were no practical politicians who would advocate in the House of Commons the schemes of Disestablishment propounded by the Liberation Society; but the question was not one of practical politics, it was a question of principle.

The Rev. A. N. BLATCHFORD protested against Nonconformists being called narrow and sectarian. He believed that they were the embodiment of freedom in England.

The Rev. J. FREESTON supported the resolution.

The amendment was rejected by a very large majority, and the resolution was then carried.

EVANGELICAL CONTINENTAL SOCIETY.

THE annual meeting of the above society was held at Clapton-park Chapel, on Thursday evening, the 20th inst., Mr. Albert Spicer in the chair. There was a fair attendance. The proceedings commenced with the singing of the hymn,

"Thou whose Almighty word
Chaos and darkness heard,"

after which the Rev. W. SPENSLEY offered prayer.

THE CHAIRMAN (who was heartily received) said: Ever since the esteemed secretary of this society asked me to occupy the position I do this evening, I have had somewhat mingled feelings in thinking about the duty I had promised to perform. On the one hand, I had the feeling that I was at a great disadvantage in occupying this position, not having been intimately acquainted with the work of this society hitherto; but, on the other hand, there was some advantage in enlisting the sympathies—not, I may say, of a convert, but of one who, thanks to his occupying the position he does this evening, has been able for himself to look somewhat closely into the work of this society and what it is doing at the present time. I find, in the first place, that the Evangelical Continental Society is purely unsectarian, and its main object is to preach Jesus Christ and Him crucified throughout the length and breadth of Continental Europe. Having preached through its agents that truth, they leave the converts to choose their own system of Church government. I do not think I need here, in Clapton-park Chapel, say a word in defence of that object. We are all becoming more acquainted with the state of the continent and continental opinion; and I feel sure that those on this platform will confirm me when I say that never, perhaps, was there a more favourable opening for the preaching of the blessed Gospel than there is at the present time. (Hear, hear.) Thanks to the work that has been done by a Church whose members are now becoming so dissatisfied with the results,—a Church that has robbed its people of some of their dearest rights, and a Church many of the members of which have become disgusted with its mode of operation, there is an opening, and the people are willing to hear the Gospel as preached by the agents of this society. (Applause.) Then I find as regards the working of the society, their object is, not to clash with any other existing societies, and a great deal of the help that they render to this work is done through the means of societies that have already been working for many years. For example, I find that this society has been helping for some time the three Evangelical societies of France, Belgium, and Geneva, and, in fact, supports entirely twelve of the agents working for those societies. Whilst working through societies already in existence, it acts as a pioneer where no work has hitherto been done, and then, at the present time, work is being done by agents directly its own in Spain and Bohemia. Some of those on the platform doing this work will be able to tell you, not only of the nature of this work, but of the results it is working in the different parts of Europe. Personally I have not become acquainted with any of the agents, with the exception of the Rev. Robert McAll, of Paris. (Applause.)

I have had the pleasure of attending several of his meetings in Paris, and I never saw a Christian mission work which so commended itself to one's judgment; and I ask all of my friends, who are in the habit of visiting Paris, or any part of the continent during their summer vacation, not to pass through Paris without visiting some of the services conducted by Mr. McAll. (Hear, hear.) I am sure they will not do so without going away feeling that Mr. McAll has hit upon a vein of Christian service of incalculable benefit, not merely for the people for whom it is designed, but for the phases of Christian service which may be utilised in many of the thickly populated towns and cities in our own country. I may venture to give two hints to the committee and the friends to whom I am speaking. A good deal may be done by spreading information among the members of our churches in regard to this work. Up to the present time, I am not ashamed—though I am sorry to confess it—that I have known really nothing of the operations of this society. I would have been glad to have visited some of the stations on the continent. I know some friends who visited those stations, and who have had their interest very much increased by making such visits. Let all who listen to me make it a point of duty to take some interest in the Christian work that is being done in centres that give them so much pleasure and advantage in their summer vacation. (Applause.) I can bear testimony to what I have seen in Paris,

and from an experience I had some fifteen years ago, attending a service down in the kingdom of Wurtemberg, where several hundreds of people listened to the Gospel, I do not exaggerate when I say, after listening two hours to the friend that addressed them, that throughout the length and breadth of France and Germany, of Switzerland and Italy, it appears to me that the people of the lower classes are willing to listen to the Gospel if we are willing to send preachers to them. (Applause.) As Christians, we must see to it that those who are our neighbours—those who help to influence English opinion and English society must see to it—that we take our share in preaching the Gospel in those parts. All of us who know anything of the Continent at this time see with regret that the inroads of Roman Catholicism have led the people to superstition on the one hand, and to utter indifference on the other. This is permeating the family life, and religion is almost dying out in some districts. It is only the Gospel of Jesus Christ that will bring back the Continent of Europe to what it should be. If we do not do our share, we ourselves, and those who come after us, will reap the fruits of our neglect. I trust that this meeting to-night, and the testimony of those who are working in this field, will deepen your interest in the work, and that, in future years, our secretary shall not have to complain of the great deficiency in the accounts which he will have to speak of presently. (Hear, hear.) The Evangelical Continental Society deserves a much larger support than it has yet received from the Congregational churches of England; and I trust some means will be taken by which the attention of members of our churches who are accustomed to visit the Continent almost annually, will be more earnestly directed to the work that is being done. I am sure if many of our friends knew this work, and could become acquainted with it by visits, our secretary would not have to deplore the lack of funds which he has unfortunately to do at the present time. (Applause.)

The Rev. R. S. ASHTON, B.A., then read the report. At the outset it stated that the history of the society during the past year might be summed up in two words—encouragement and perplexity. The labours of the society's agents had been attended with much blessing, spiritual conquests had been made, and the standard of the Cross had been uplifted in new fields. On the other hand, the income of the society had not kept pace with this progress, and thus the deficit arising from the two previous years had increased to an amount which, if not removed, would most seriously impede the society's work. The balance now due to the treasurer was £285. The committee, however, did not despair of the future. The report gave cheering information as to the labours of Mr. McAll's mission in France, and of M. Delavenna and M. Eprinchard, both of whom were under the direction of the Geneva Evangelical Society. It also gave facts as to the good that was done by house visitation, day schools, and special meetings in Paris and several provincial towns in France. In regard to Belgium, the secretary attended the synod of the Belgian Christian Missionary Church, the outcome of the labours of the Belgian Evangelical Society, with which the society had so long been connected. A very practical and devout spirit pervaded the meetings. The Church of Jumet, which opened its doors to receive the Synod, was a favourable specimen of the churches now springing up in various parts of French-speaking Belgium. The committee had continued to support two evangelists and two Bible-readers employed by the Belgian Church, and their labours had been blessed of God. The agitation caused by the opposition to the new educational law on the part of the Romish clergy, who are now prevented from exercising domination in the communal schools, had drawn the attention of many people to Protestantism, and the Belgian Church thus found its sphere of operations widening every day. Even in the Flemish-speaking part of the country, hitherto almost closed against the efforts of the evangelist, owing to the tyranny of the priesthood, a door was now open for the proclamation of the Gospel. In these circumstances the committee felt that Belgium must continue to receive a large share of help from the funds at their disposal. In regard to Italy, "the religious question" so earnestly debated in France is beginning to excite attention in Italy. As in former years, the committee had rendered help to the Waldensian and Free Churches. The yearly report published by the former of the two churches, stated that 332 new members or communicants were admitted, and that 340 catechumens were receiving instruction with a view to admission. These figures were higher than any previously reported. Quite recently chapels had been opened in Verona and Palermo, and buildings had been purchased in Milan and Naples, which would soon be ready for worship. In regard to Rome, the Pope had established thirty-nine schools, and by gifts of clothes and food of all kinds had enticed away 3,800 children from the Communal schools and fifty-three from the schools of the Free Italian Church. His success, however, in this direction had been but small. Meanwhile, the parents of 173 children dare to send them to the Evangelical school, in which, according to the Mauro system, the

young were taught rapidly to read. Five qualified teachers had already been trained and placed out in Communal schools, and the Government continued its annual grant of 300 francs with every expression of approval. The Sunday-school maintained an attendance of 100, and thirty-one converted men and women had been added to the church, and twenty-one inscribed as catechumens during the year. The collections had reached the sum of 1,442 francs for all objects, while the church register showed 152 communicants and twenty-eight catechumens. In the Italian Free Church College in Rome there were sixteen students, nine in the theological classes, and the rest in the preparatory ones. Several will this year be sent into the evangelistic field. The report also gave some statistics as to the satisfactory nature of the work done in Venice (where a new hall had been constructed), Genoa, Bologna, Taranto, and the island of Sardinia. The work of the society in Spain, though carried on in face of many difficulties, had been visibly sustained and blessed by the Great Head of the Church. There were three centres of operation:—1, Bilbao, under the superintendence of the Rev. W. H. Gulick, Missionary of the American Board of Foreign Missions at Santander; 2, Monistrol and San Vicente, in the Montserrat district of Catalonia, under the superintendence of M. le Pasteur Empayaz, Agent of the Lausanne Committee in Barcelona; and 3, Camuñas, in La Mancha, under the superintendence of Pastor Fliedner, director of the German Mission in Madrid. During the past year the members of the church at Bilbao had increased from thirty to forty-five or fifty, and the congregations had continued to number seventy or eighty persons at the regular services, and from thirty to forty at the prayer-meetings. Monistrol and San Vicente were now under the direction of one evangelist instead of two, as formerly. At Monistrol, in spite of the illness and withdrawal of Señor Albricias, who founded the station, and under whom, when work was abundant at the cotton mills, the costs of the place were almost entirely met by the people themselves, the congregations and schools were kept up, and a Sunday-school of forty children had been formed by one of the converts, a young man, at La Bauma, a hamlet close by the railway station. Camuñas, the society's oldest and most tried station in Spain, still held its ground. The ever-recurring outbursts of fanaticism had thinned the numbers attending the chapel and the schools; but some thirty children still frequented the day-school, and about as many adults the night-school. The congregation numbered generally about fifty, while the professed adherents who had inscribed their names on the register amounted to sixty. In regard to Bohemia, in consequence of a deputation representing to the Emperor of Austria that much oppression was being exercised in the case of several communities of Christian people that had sprung up outside the Reformed and Lutheran Churches, an order had been issued that the laws of the Empire in relation to religious liberty were to be carried out, and that a certain amount of freedom would be allowed to these unrecognised congregations. The committee were thankful to be able to report that the work of evangelisation was steadily progressing. The report then gave details showing the satisfactory progress made in Schlau, Horjitz, Sobotka, and Jitschin. In conclusion, the committee would remind the supporters and friends of the society of the peculiarly significant position and attitude of the Church of Rome at the present time. Foiled, if not defeated, in many European lands, it is sending out its emissaries in larger numbers than ever to heathen lands, and especially to those regions on which Protestants are concentrating their energies. The priests are to be accompanied, in Africa, at least, by armed men—Pontifical Zouaves, who shall "protect them, and, if need be, fight for the service of the Holy Church." The first band of these *Chevaliers d'armes des Missions d'Afrique* has started for equatorial Africa, after being solemnly "armed" by the Archbishop of Algiers. Such action on the part of Rome must surely arouse the zeal of Protestant Christians, and lead them to feel that they must bestow special attention on Europe, and take advantage of the present disposition of the people to listen to the claims of a pure and simple Christianity. The Continent must occupy far more of the thought, and prayer, and effort of the churches of England and America, if the mission work of the world is to be thoroughly sustained. An evangelised Europe would soon lead to an evangelised world. (Applause.)

The Rev. J. HIRST HOLLOWELL, in the absence of the Rev. Dr. Boyd, moved the adoption of the report, and the election of the officers and committee for the ensuing year. In doing so he said that they ought to make up their minds to remove the deficit of £685. It was not very much, and it ought to be speedily removed. The progress on the continent was slow, but satisfactory, and they ought to meet their brethren from the Continent with great cordiality. They must also remember what forces they had to contend against. When they read that Bibles were burned in the streets of Germany and Italy, let them remember that in 1526, when Tyndale's translation of the New Testament was issued at Antwerp, the English bishops bought all

the copies of that translation they could, and burned them in Cheapside. At that time some might have supposed that the kingdom of God was in a very hopeless state of difficulty; but a great change had taken place since then in England. The Bible was now read from the palace to the cottage, and no one might place an obstacle in the way of its free and cheap circulation to all classes of the community. When they read that stones were thrown at the mission doors, and that the Austrian State prevented a father, in some instances, from kneeling down to pray with his children or going with them to church, they should rejoice that there were Christians in those countries whose faith could stand such a test, for that form of persecution was far more valuable than insincere patronage on the part of the State. It was persecution that made the jewels in the crown of the faithful witness flash with redoubled lustre. (Applause.) The wealthy and educated of the Continent kept very largely aloof from these movements. The poor disciples of Christ were able to Christianise the world, and in spite of the fact that the wealth, and education, and the high official positions of the Continent might seem ranged against them, God would use the simple craftsmen, the simple home families that had received Christianity, as the "weak things of this world to confound the things that are mighty." Men of genius, and rank, and intelligence have always had to learn a good deal from the poor and the humble. Beethoven was arrested one day in the street by some bewitching music. It came from a little window high up in the street. He climbed the stairs, entered the compartment from which the sound came, and he discovered that this beautiful music came from a poor little girl who was blind. He sat down by her side and listened, and when she inspired him he gave her his grander music. And so Europe would have to accept Christianity from the valleys of France and the valleys of Italy. The wise men, the philosophers and governors of Europe, will have to take Christianity out of the mouths of babes and sucklings by whom God will perfect praise. He did not wonder at the scepticism of the Continent; he should very much wonder if it were less prevalent than it is. Wherever Christianity was perverted, there scepticism was fostered. Where there was a gigantic Church like the Romish Church, which had discouraged human liberty, human culture, and the spiritual independence of the laity in the name of Christ, there was sure to be a revolt against Christianity, because Christianity had been misrepresented by its teachers. When the people of the Continent became aware that Jesus Christ meant a free Gospel, a free Church, a free State, and an opportunity for what is noblest in man to display itself, he believed there would be such a turning to Christianity as would astonish them, and answer the prayers of many long and weary years. Although scepticism prevailed, they ought to be thankful to God that His sacred truth had not been tampered with as far as His Bible was concerned. The truth could not be shaken. The Bible was still right full of God's wisdom, full of a Saviour's love, full of sanctifying energy. Though many things had been changed in the superstructure of Christianity, the foundation of the Bible, and the foundation of the Cross had not shifted throughout these centuries, and though many images and effigies and façades had to be destroyed, there was a foundation on which to found a better and purer Christendom than that which was found on the Continent. (Applause.) Let them send home their brethren with glad hearts. They would go home to the Continent in the name of 500 subscribers: if they could go in the name of 500,000 how much more eloquently they would preach, and how much better results would attend their labours. It seemed to him that the Congregationalists of England would be quite able to raise the income of the society to treble what it was. In his opinion the claims of the Colonial and Evangelical Continental Societies had never been properly brought before the churches. If the Continent gave them the Alps and the Italian lakes, let them give these people in return a pure Gospel, and give them shepherds that would lead them on the mountains of Israel where the great Shepherd of all would fold them in His everlasting fold. (Applause.)

The Rev. Professor McALL seconded the resolution, which was carried unanimously.

The Rev. Dr. FISCH (from Paris), then addressed the meeting. In doing so, he referred to the humbling France had received in the Franco-German War, and to this he attributed the feeling of the people of more dependence upon God, and the freer opening of their hearts to receive the Gospel. God had taken care to make the Protestants, who were a very small minority in France, most prominent, as if He had said, "Look, these people are the right people to be at the head of France." He alluded to the fact that the majority of the members of the French Cabinet were Protestants. He had in his office two maps, one showing 38,000 townships in France, and the other was the Protestant map of France. Looking at these 38,000 townships, his heart was grieved when he felt that the Gospel had been preached only in 1,500, and that there remained still 36,500 which had never heard the word of salvation.

Now, however, God was calling them to a great effort. The population in the great warfare against the Jesuits felt that it was not enough to be free-thinkers, that free-thinkers against religious men would always be beaten. They required a religion to fight a religion, and they required a better religion to fight a worse one. In spite of the severity of the weather last winter, the people in many parts flocked to hear the Gospel. They had a missionary, Mr. Hirsch, who was a converted Jew. He had invaded one of the darkest places in France. At one time it was said he would get into public contempt; but those very people who said so were the first to be converted. Speaking of Paris, he mentioned a successful experiment that had been made by Mr. McAll in hiring an immense dancing-hall in the worst part of the city, in which he preached the Gospel. The same people who danced came there to hear the Word, and he was sure that a great many of them had been converted. An excellent Christian friend, Mr. Gibson, had tried something of the same kind. He had hired a hall in the Boulevard des Capucines, which was used during the week for scientific, literary, philosophical, and infidel lectures. The attendance on the Sunday was very large. He appealed for help to the society at the present crisis. Across the Channel, to speak only of France, there were 37,000,000 of Roman Catholics, the greater part of whom were disgusted with their own Church, and wished to hear the words of salvation. The labourers in the field were overburdened with their task, and it was necessary to send them help. There must be a stir in this country among the churches. They must ask God to send His Holy Ghost to revive and quicken them, and the result of that Pentecost would be to wipe away the debt of the Evangelical Continental Society. (Applause.)

Professor MAILLE (from Florence) said he came from a town celebrated for art and beauty. He would not speak of these things, but he wished to speak of the work which was done there for the advancement of the Gospel of Jesus Christ. What he was going to say in reference to Florence they would be able to take as a specimen of the things that were now being done generally in Italy, because Florence, although the main Protestant centre, was not the only place where the Gospel was preached south of the Alps. He thought it might be safely said of Florence that there had been a much greater movement there during the last three months than ever there had been before. Great efforts were now being made in different parts of the town to extend the different missionary operations, and they seemed all to come from the outside, and to make their way to the centre of the town. He referred to the excellent work done by Dr. Coumandi, who was originally trained for the diplomatic service, but who, through the influence of his wife, was induced to engage in missionary work, on account of which he was disowned by his family and deprived of his worldly goods for the time being. An orphanage was founded at the gates of Florence by a man who had the good idea, but not the capability to carry out the scheme, and now Dr. Coumandi had there a very large and useful institution. He had about eighty children under his care, poor orphans who had no one to care for them, and they were brought up with every comfort, and taught a knowledge of the Gospel. He had also extended his care and attention to the street Arabs, and with the help of English and American ladies he had succeeded in enlisting the children of Roman Catholic parents as members of a Sunday-school, which was now the largest in the town, and numbered about 250 children of both sexes. The way he managed this was by simply asking the parents to send the children to the Sunday-school. They came, and the parents themselves came. Dr. Coumandi was becoming a power in the place. Every one knew that at Dr. Coumandi's they would be well received, and that they would have some little help in money matters, too, but especially in education and religious matters. A mission had also been commenced in Florence similar to that which has been commenced by Mr. McAll in Paris. Professor Comber, pastor of the church, hired a large hall in the very thickest and lowest part of the town, and hand-bills and tickets were issued simply to let the people know that the Gospel would be preached in the place on such and such a night. He (Professor Maille) went there and preached once, and he could assure them he never saw such faces in Florence before—faces on which every kind of misery and sin was stamped. He could not say it was a very attentive audience. The place was crammed full; they were attracted by the beautiful singing for a little while; but it was very difficult indeed to preach to them, because some had their hats on their heads, and some were almost ridiculing the thing. He stood up and begged them to be quiet for five minutes, because he wanted to ask a question of them. He said, "I should like to know if there is any one here who is not a sinner?" The question went home. There was one man who said, in a jeering tone, "I am not," but the whole of the audience was against him at once, and they ridiculed him rather than allow themselves to be led away by the ridicule that the man wanted to throw on their work. Then he told them what sin was, and what were the consequences of sin. Then Mr.

Comber rose up and said, "My friend has told you what the malady is. Now, listen to me attentively, and I will tell you what the remedy is;" and they listened very attentively to him also. The next evening he found the crowd was even larger and much more attentive than on the first occasion. Dr. Somerville, from Glasgow, had lately visited them, and induced them, though they were rather averse to the experiment, to hire a theatre; but on the first occasion the road was blocked for 200 steps in front of the theatre, and so great was the crowd in the building that it was with great difficulty he and his friends found their way to the platform. There was a great deal of hubbub and jostling, but when Dr. Somerville got up, and, through an interpreter, asked to say a few words, silence was established, and for an hour and a half they listened attentively. The experiment was repeated the next evening, and for two nights they hired the largest theatre in Florence. The Roman Catholics, especially in Lent, preached against Protestantism, and lavished all sorts of epithets and slanders against Protestants; but since Dr. Somerville appeared on the platform, accompanied by the Protestant ministers of Florence, the state of public opinion had been changed in Florence on the subject of Protestantism. The people respected them, and wherever there was a Protestant church opened it was very soon filled. If they could see everything that was done in Florence and Rome and Naples and every town in Italy, they would be persuaded that a real and useful work for the advancement of the kingdom of God was going on there, and, therefore, they would be more ready and willing to give to the Continental Society, which he thanked for what it had done for his country, the help it so much required and asked for. (Applause.)

M. LE PASTEUR DARDIER (from Geneva) said that the Evangelical Society of Geneva was founded in 1831, not for the evangelisation of Geneva or of Switzerland, but for the benefit of France, and they were preparing ministers for France, Italy, Belgium, and Spain. In every direction there was a road opened for the messengers of the Gospel. Last winter they had sixty colporteurs going about thirty-five districts of France. Dr. Fisch had referred to 1,500 places in which evangelists or pastors preached the Gospel, but he must add to that number thousands of villages in which the colporteur had gone into the houses of those villages speaking about Jesus Christ, and trying to attract the people to Him, that they might be saved. More than 200,000 copies of religious books had been circulated through the colporteurs. For such a large country as France they wanted, not 600, but, he would say, a million of messengers. (Laughter.) They might laugh, but that was his idea. Without making any appeal for labourers they had volunteered themselves, and the society was unable to employ them. He had arrived at the conclusion that something more ought to be done than had been done hitherto. The New Testament was a silent messenger, but it was powerful and perfect, and he thought it was surely possible to send one of these perfect messengers into every town and village. Since last May he had circulated through the post 11,000 copies of the Word of God. (Applause.) He was addressing a small company, but if each of them would say in his heart, "I must send ten perfect messengers to ten villages of France, Italy, or Spain," what a blessed work would be done. He concluded by earnestly recommending the work to their sympathy and support.

The Rev. MANUEL A. D. MENEZES (of Lisbon) gave some interesting details of the work done in Portugal, and impressed upon the audience the necessity of the society giving increased support to that country if the work was to be carried on efficiently and well.

The Rev. S. HEBDITCH then pronounced the benediction, and the proceedings terminated.

"EVANGELICAL MAGAZINE" MEETING.—The annual meeting of the London and county managers of the *Evangelical Magazine*, with some of the writers and principal supporters, was held on Wednesday, May 12th, at Carr's Restaurant, Fleet-street. The chair was occupied by the Rev. J. Viney, the treasurer. Among those present were the Rev. H. E. Reynolds, D.D., the Editor; the Rev. Drs. J. Kennedy, T. W. Aveling, J. Deane, R. Bruce, S. Manning, the Revs. J. C. Harrison, E. R. Conder, W. M. Statham, S. McAll, S. Hebditch, W. Roberts, A. Macmillan, S. Pearson, &c., most of whom took part in the proceedings of the day. A very decided opinion was expressed by all the speakers that the *Magazine* was never more ably conducted than at the present time, while the necessity for vigorously sustaining it was felt to be increasingly necessary. Dr. Reynolds acknowledged the kind words uttered respecting his labours, and thanked his many friends for their literary help. The claims of the fund for the benefit of the widows of evangelical ministers, to which the profits of the *Magazine* are devoted, were strongly urged. A cordial vote of thanks to the treasurer and secretary for their services closed the meeting.

London Missionary Society.

THE DIRECTORS, while devoutly thankful for the improved condition of the Society's funds, as compared with that of last year, yet feel much regret that a portion of the £25,000 debt, brought over from the previous year's account, still remains unmet.

As the response to their Special Appeal has still left a deficiency of £1,500, the Directors are anxious to have this remaining sum cleared off, that the work of the coming year may be freed from further encumbrance.

The following liberal donations are given for this purpose, and with the hope that other friends may be induced to join them in effecting the desired object.

All contributions sent to the Mission House will be promptly and gratefully acknowledged.

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Religious Tract Society.—Eighty-First Anniversary.

ON SUNDAY MORNING NEXT, May 30th, a SERMON will be preached by the Rev. HENRY ALLON, D.D., in ALLEN STREET CONGREGATIONAL CHURCH (close to High-street Railway Station), Kensington.
Divine Service to commence at Eleven o'clock.
A collection will be made in aid of the funds of the Society.

Christian Evidence Society.

THE TENTH ANNUAL PUBLIC MEETING will be held at WILLIS'S ROOMS, on WEDNESDAY next, JUNE 2, 1880. Sir WILLIAM MUIR, K.C.S.I., will take the chair, at Half-past Two p.m. The Bishop of Carlisle, the Bishop of Bangor, Rev. Canon Spence, M.A., Rev. Donald Fraser, D.D., Rev. J. Kennedy, D.D., M. le Pasteur Durdier (Geneva), T. Garitt, Esq., M.P., and John Macgregor, Esq., are expected to address the Meeting. No Tickets required.
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PUBLIC MEETING at 8.30, when the Rev. Principal NEWTH, M.A., D.D., will preside; Revs. A. HANNAY, A. McCAUSLAND, D.D., J. PARKER, D.D., H. C. LEMON, Esq., and others will deliver addresses.
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THE

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THURSDAY, MAY 27, 1880.

MR. GLADSTONE ON FOREIGN AFFAIRS.

THE new Parliament has at length fairly settled to its work. It was not opened by the QUEEN in person; she could not spare a day from her Scotch holiday to inaugurate what will probably prove the most important Parliament of her reign. The contrast between the honour which she accorded to the moribund Parliament of Lord BEACONSFIELD, and the coldness, to use no stronger term, with which she has treated the far more intelligent and weighty assembly which has gathered under the auspices of Mr. GLADSTONE, has naturally excited some pungent remark. But the House of Commons seemed in no way depressed by it, and has plunged with full vigour into work. Foreign affairs, of course, at once came to the front; unhappily, they have been in the front far too long. The Turk may take a cynical pride in the reflection that he is creating more commotion and confusion in Europe by his impotence, than he caused by his armies in the palmiest days of his power. The weakest and most contemptible political object in Europe is observed with a sedulous attention, and treated with a studious consideration, which is almost ludicrous, when we realise how helpless, as well as base, is the once proud Caliph, and how every Government in Europe hates and despises him, while they all unite, with amazing unanimity, in keeping him on his tottering throne.

It is a long and wearisome political comedy which is being played at Constantinople, which might be amusing, in passages, at any rate—Sir HENRY LAYARD almost succeeded in being amusing in his diplomatic rupture with the

SULTAN—but that it involves the prolonged misery of millions of industrious peasants and artisans, who madden over the horrible tyranny that crushes them, while Governments exchange notes, and ambassadors at Constantinople try to address the SULTAN without laughing in his face. Very instructive, no doubt, and very exciting have been the diplomatic passages of arms during the last five years of European history, in which the Turk has been the master of the situation; and no doubt, too, they will read well in the chronicles of our times when they come to be written; but we cannot but think sorrowfully of the millions of sad, patient hearts that have been tried to breaking strain, and of the curses against human tyranny and brutality which have gone up from some of the fairest and most fertile fields of earth into the ear of heaven. We are sadly too prone to forget this side of the account in our interest in the picturesque and imposing events of history. It is not forgotten on high.

The Liberal Government has been compelled of necessity to adapt its language to the exigencies of the situation, and to the jealousies of the great Powers, which it is now the fashion to describe as "susceptibilities." It has to adopt the current diplomatic language, and to profess to be the very good friend of the Turk—if the Turk can make his tyranny decently respectable, so as not to disgrace utterly the protection of the Western Powers. There is no member of HER MAJESTY'S Government who does not share entirely the conviction of Lord DERBY, that the Turkish Government is beyond the possibility of reform, and that the sooner it is cast out from Europe the better for Europe and the better for the world. But then the Ministry is in office, and Lord DERBY is not. Lord DERBY can speak his mind freely about the hopeless corruption of the Ottoman Government, because he is not called to consider the question what is to be set up at Constantinople in its place. That, of course, is the almost desperate difficulty of the Eastern Question, and as the moment approaches when it will become a pressing question of practical politics, the English Government is doubly bound to circumspection in word and deed, lest a word should be spoken or an act done which would imperil a satisfactory settlement when the right moment arrives. And so the old fiction of inducing the Turk to set his house in order and be a decent tyrant, has to be rehabilitated, and the joint pressure of Europe is again to be applied to make a dead man live. It seems taken for granted—though editors and diplomatists must laugh in their sleeves while they write—that a united and powerful pressure, under the earnest direction of England, will accomplish the work; that when the SULTAN sees that all Europe is in earnest, he will at once inaugurate the long-promised reforms. Hitherto, it is said, there has been no real accord between the European Powers, and the Porte, understanding the situation perfectly well, has fed Europe on words. But now that England is really resolved that something effectual shall be done, and has managed to bring a really united Europe to bear on the recalcitrant Turk, it is pleasantly assumed that all will go right at once.

It is a dire delusion. The Porte has not attempted reformation, not only because it was not frightened enough, but because it is beyond the possibility of reform. Impartial and unembarrassed statesmen like Lord DERBY—and no man in Europe knows more about the matter—not only see the facts as they really stand, but can state frankly what they see. Mr. GLADSTONE sees them, we are persuaded, quite as clearly, but being burdened by the responsibilities of office, he must keep, in a measure, his convictions to himself until the time comes to act; and then, we have no doubt, he will show that he has a well-considered scheme of policy to develop, which will have an important influence on the settlement of that greater Eastern Question, which grows nearer, as well as greater, day by day.

These considerations account for the very quiet and tranquillising tone of Mr. GLADSTONE'S speech in the debate on the Address, which was looked forward to with much eagerness as likely to form a new point of departure in the history of the Eastern Question. Sir STAFFORD NORTHCOTE, in the Commons, and Lord BEACONSFIELD, in the Lords, were tame and spiritless to an extent that must have disheartened their followers; and Lord SALISBURY, who could not contain his spleen, was able to find nothing but the most fortunate Austrian incident, on whose true character we commented last week, on which he could fix. The truth is that they were quite taken aback by the very moderate and temperate statement of the PRIME MINISTER; and little was left to them but feeble acquiescence. They affected to congratulate the Liberals on being compelled to move along their own line. Now, doubting Liberals and jubilant Tories will do well to understand at once that the difference will be found, not in words,

but in deeds. Mr. GLADSTONE had no call, and certainly no disposition, to set all Europe by the ears, by making, as PRIME MINISTER of Great Britain, an official statement that the Turkish Empire in Europe is used up, and that steps must instantly be taken to consider what Government could be safely set up in its room. The question is coming to a head rapidly; but till it compels solution, it would be the most foolish policy possible to announce beforehand the views of the British Government as to its settlement. "Sufficient unto the day is the evil thereof;" and the day has evil enough of its own without discounting the embarrassments of to-morrow. But those who are accustomed to weigh words carefully will see in one sentence of Mr. GLADSTONE's speech the enunciation of a principle which revolutionises the traditional policy of England with regard to the maintenance of the Ottoman Empire, and which will, in time, make all things new in the East. Mr. GLADSTONE said, "We are under the impression that the Ottoman Empire has imbibed, in modes more or less defined, the belief that this country recognises so profound and vital an interest of its own, separate from that of the other Powers of Europe, in the maintenance of the Ottoman Empire, that it may in the last resort, whatever it may do, reckon on our support."

We do not share that opinion with regard to the special and separate interest of this country." Read in the light of Mr. GLADSTONE's unofficial declarations upon this subject, this discloses a view of our policy in the East entirely new to the statesmen of Great Britain, and means that if Turkey pursues her present course of wasteful and brutal tyranny, Great Britain will not interfere, even by a word, to arrest, or even to break, her fall. In other words, the future of Turkey in Europe depends henceforth entirely on itself; and none know better than the members of Mr. GLADSTONE's Cabinet that this means that it is doomed.

THE BRADLAUGH CASE.

THE disagreeable and useless debate on the theological or non-theological position of Mr. BRADLAUGH is only a fresh illustration of the inconsistency of religious tests with the tendencies of modern opinion. It is, of course, entirely needless for us to disclaim any feeling but that of the strongest repugnance to the opinions most commonly associated with the name of Mr. BRADLAUGH. So strong, indeed, is our abhorrence of them; so great our dread of the evils generally resulting from the treatment of such subjects with the levity of gossiping conversation; that one of our chief reasons for regretting the recent debate is the enormous notoriety it gives, not to the politician, but to the anti-Christian lecturer. There are, indeed, times when all the evils arising from the gratuitous advertisement of bad influences must necessarily be faced in the discharge of public duty. We are sure, however, that this is not one of them. If, indeed, we believed it right—as we distinctly do not—to maintain any vestige of a religious test for Members of Parliament, and if we believed it possible—which would require very much greater simplicity—then, and then only, could we attempt to justify the excitement of the House on this unfortunate subject. But though there may be a not inconsiderable minority who would like, if they could, to restrict membership of the House of Commons to those who, as the Member for Portsmouth put it, "believe in some Divinity or other," we can hardly imagine that the hon. gentleman himself, or any of his most impassioned supporters, really believe in the possibility of ultimate success. It is all very well to talk, as Mr. NEWDEGATE did, of declaring the seat void, and of intimating to the Northampton electors that if they returned the same man again disfranchisement is possible. But this can scarcely be regarded as serious politics. A man must have a very insufficient idea of the deep root that the right to the free choice of representatives has taken in the heart of this country who can imagine that even Imperial Parliament is strong enough to carry out a policy like that.

The truth is, that the notion of imposing any religious test whatever upon Members of Parliament has long been substantially abandoned. But in accordance with our English practice, we have never embodied this surrender in any sweeping enunciation of an abstract theory. We have been content to meet with a special provision each new case of difficulty as it arose; but this provision has always been really based upon the assumption that no man's belief, or want of belief, in matters theological, should suffice to deprive any constituency electing him of the right to his services. The emancipation of Roman Catholics really involved the whole question. For though it may be open to debate whether there are not more fundamental differences than those existing between nominally Christian Rationalists on the one hand and believers

in an infallible Pope on the other, yet the political entanglements of Roman Catholicism are such as to far outweigh the considerations arising in the case of Rationalists, who drop the name with the substance of Christianity. When a Quaker presented himself after the Reform Bill, it was felt that the principle had been already decided; and it is a pity that the expedient adopted then was not made wide enough to cover all possible reasons for wishing to make a sincere promise instead of an oath with a religious sanction. And we cannot but think that in the present case the better course would have been—perhaps may be still—to pass a resolution, or a short Bill, whichever may be necessary, enabling any Member to make the requisite promise of allegiance in any form most binding on his conscience. We bear in mind, of course, that this was not technically the question before the House of Commons on Monday night. But it is useless to deny that it was really the question in the minds of Members.

We confess to a very real sympathy with the objection felt by many Liberal Members against allowing a divine sanction to be solemnly invoked by any one who has openly declared that the invocation is to him an idle and meaningless form. We do not wish to be misunderstood. There is, as far as we know, nothing in Mr. BRADLAUGH's career, much as we deprecate many of its aspects, which would justify any aspersion on his sincerity, when he says that the spirit of the promise, though not the form of words, would be binding upon him. But if the free choice of constituencies ought to be respected, so also ought the public sentiment, which is revolted by the notion of a solemn oath being avowedly taken as a meaningless form. The people of Northampton have a right to their representative, but so also the believers in God, who are at the least ninety-nine per cent. of the population of this country, have a claim to be protected against the exquisite pain that must be inflicted upon them by what they would regard as a profanation of the holiest of names. While, therefore, Mr. GLADSTONE was, no doubt, right in insisting upon referring to a Select Committee the legal questions involved, we are far from thinking that the matter would be settled, even if the committee should report against the power of the House to prevent Mr. BRADLAUGH from taking the oath. We have been assured that the legal issue would then be transferred elsewhere; and if so, it would be impossible to prevent the followers of Mr. BRADLAUGH from making capital out of his alleged martyrdom. An unhealthy excitement would be kept up, and public attention would be distracted from more important matters; and however the formal question of law may be authoritatively determined, the final result must be practically the same. The people of Northampton will have their Member, and it is much better they should have him without a long preliminary process of feverish irritation and impassioned religious strife.

We are aware that in addition to the repugnance excited by his anti-religious opinions, the political ideas advocated by the Member for Northampton have been alleged to be inconsistent with any possibility of sincerity in making a promise of allegiance. But it appears to us that to take ground like this would be totally subversive of that unreserved freedom of political speculation which we claim as our birthright. A man may be, theoretically, a Republican, and yet, practically, a very good subject of a monarchy. Nor is it necessary even for the most enthusiastic monarchist to believe either in the moral or the intellectual infallibility of any particular reigning family. That in his political pamphlets Mr. BRADLAUGH has said things very offensive to the general sentiment, we can easily believe; though, never having had the doubtful pleasure of reading them, we are not in a position to pass judgment. But the Parliamentary promise of allegiance involves neither theoretical opinions nor personal adoration of the reigning house. What it does involve is a sincere intention of faithfulness to the existing constitution. In the present instance Mr. BRADLAUGH is the only man in the world who knows whether this sincere intention exists or not; and if he declares that it does, we shall not be so rude as to contradict him.

THE NEW OPPOSITION.

LORD BEACONSFIELD and his friends have, it would seem, been the victims of a stupid practical joke which has been committed on the London Press by some parties unknown. It was rather a daring venture, for the most accomplished of writers to palm off upon the public as genuine an imaginative report of a great meeting of the Opposition held at the most critical juncture, with speeches from the most influential men of the party, including the late PRIME MINISTER himself. Still, as Lord BEACONSFIELD says, "An elaborate declaration of

policy is placed in my mouth, in the report of the proceedings at Bridgewater House, not one single word of which was delivered by me, and which conveys, in every sense, the reverse of what I expressed," we are bound to believe that a gross imposition has been practised both upon the editors and the public. The *Daily News* was so far victimised that it received two separate accounts, which, strange to tell, were in essential agreement, though with that difference in details which proved their independent origin. Surely some attempt should be made to discover this shameless trickster who has been trading on popular, and, indeed, on editorial, credulity. We should be curious to know how far the contradiction extends. We suppose it may be assumed that there was a meeting, that Lord CARNARVON was present, and was received as a penitent into the fold, from which, in an hour of strange aberration, he had wandered; that Lord BEACONSFIELD did address the assembled magnates meeting in strange dismay and bitter indignation, to take counsel over their exclusion from that Olympus in which they fancied they had obtained a secure and lasting tenure; and that his Lordship intends to remain the chief of the discomfited host. His Lordship does not say that he did not make a speech, only that it was not the speech which the quasi-reporter attributed to him. It would certainly have been a great humiliation to the Tory party that they could not meet together in secret conclave without "a chiel amang 'em taking notes," and they may well be anxious to clear themselves from such an imputation. But the question will return as to the origin of the report, and the amount of fact on which it has been built. We hope that it is the "reverse" of true that the speech of the leader was, as stated in some of the accounts, felt to be long and tedious, for we should be sorry to believe that a voice which has seldom been wanting in power to entertain or to arouse, was losing its ancient power.

There are some points, however, in the report which, to say the least, indicate some inventive skill. That Sir STAFFORD NORTHCOTE should have attempted to keep up the old pretence as to the success of his financial policy seems probable enough. He always seeks to believe in himself, and very possibly has the opinion that his management of the Exchequer, "considering the great difficulty which had to be encountered, would compare favourably with any of his predecessors." The marvel is that in the company there was no one to tell him that, while such idle boasting would do well enough in public, no one believed in it but himself, and that among friends there was no advantage in describing so conspicuous a failure as success. Of course everyone expected the Duke of BUCCLEUCH to show his soreness at Lord DALKEITH's defeat, and to try to comfort himself and others with the assurance that it was due to want of organisation, and would be repaired whenever opportunity occurred. That Sir ROBERT PEEL would bluster, and have a fling at Sir WILLIAM HARCOURT, and boast of the Oxford success, was to be anticipated with equal certainty. It is to be observed, too, that no contradiction has been given as to any of these speeches. So we are left to infer that these noblemen and gentlemen talked "bunkum" to their hearts' content, and just as freely and foolishly as though they had been addressing an association of Conservative working men.

Turning to the speech of Lord BEACONSFIELD, one is curious to ascertain what part of it he is so anxious to repudiate. If he is anxious about the fulfilment of his own predictions, he may naturally be unwilling to have credit for the statement that "If they and his friends were true to themselves and their principles, they might look forward to their return to power at no distant period." No doubt a party in such desperate condition needs some special encouragement. But even so it is desirable to administer something that has a more reasonable aspect. Lord BEACONSFIELD is far too sagacious to attach much importance to the "signs of encouragement and hopefulness." It is well enough to get up a vigorous demonstration in the House over every recruit to the shattered ranks of a party which was recently so dominant that it fancied itself irresistible; but these loud cheers only prove that Tory squires have good lungs, and are not afraid to exercise them. They tell nothing as to the state of popular opinion. All that they do beside is to give the impression, which there is a good deal to confirm, that Tories are to a very large extent a party of schoolboys, lacking the seriousness of earnest statesmen. If they believe in reaction we can hardly suppose that Lord BEACONSFIELD shares the illusion, and we may well believe that on this point the words ascribed are in the reverse sense to what he actually said. Still more can we understand that he must have been partly

amused and partly indignant at the suggestion that he could talk of "the superiority of the organisation enjoyed by the Liberal party," and speak of the lack of similar arrangements as the "weak point in the Conservative armour." No man can know better than his Lordship the consummate skill with which the party is manipulated; but there is one thing the most perfect organisation cannot do—it cannot create men. The weak point in the Tory policy was its want of men. We have never found it unable to manage the forces it had, but how to manufacture those it has not has been beyond its power, and so it has had to suffer defeat. Whether it was said by Lord BEACONSFIELD or not, one sentiment ascribed to him in this disputed report is perfectly true—"that Englishmen of any class will not long allow their principles to be dictated to them, or their political action to be guided by any system or machinery." It is a complete answer to the suggestion that the Liberal victory was all a matter of organisation. Strange that Tories cannot see how contradictory this is to the taunt about Liberal divisions which is forever on their lips; but waiving this, it is certainly extraordinary that they cannot understand how powerless all organisation must be if there are not men to organise. It is quite true that Liberals have often scattered their majority. The organisation, such as it has been, which has served to unite them, we are not surprised that Tories do not like, but it is absurd to credit it with a power it does not possess.

That Lord BEACONSFIELD does not like the speech when he reads it over in cool blood, and after a night's reflection, we can well understand. There is nothing noble, generous, or statesman-like in it. It is the speech of a man who regards political life as a mere game, in which he will win who shows the greatest adroitness. But for that very reason, every one supposed it to be the genuine deliverance of the late Premier. No one expected to find in his speech any grasp of principle or loftiness of sentiment, and when there appeared a manifesto, purporting to come from him, in which were served up once more all the old fancies about the Conservatism of the working-man, the honour of the country, and the misconception of the causes of the depression of trade, spiced with a malignant hit at the differences between "destructive Radicalism" and "moderate Liberalism," it seemed so Disraelite that no one thought of questioning its authorship. But we are told it is the reverse of the truth. Be it so. We may, at all events, judge the party from its conduct in the Lords and Commons. We suppose Lords BEACONSFIELD and SALISBURY did really speak the factious and unfair speeches which appear in the Parliamentary reports of last Saturday. We suppose Sir DRUMMOND WOLFF is a member of the Tory party, that he had the support of its leader in the scandalous course he has chosen to pursue, and that Lord RANDOLPH CHURCHILL, Sir H. TYLER, Mr. CHAPLIN, and all the other champions of religion who have been trying to make party capital out of their professed zeal for piety are of the same school. We may, perhaps, be allowed to judge of the spirit of the new Opposition from these early manifestations, and we can only say that anything more factious, more wilfully obstructive, more bitterly malignant, and, at the same time, more hollow, has not been seen in the conduct of responsible politicians for many a day. If we could whisper in their ears, we would tell them that "it cannot pay." It is the only argument which would be at all likely to move them, and it is one of the truth of which we have no question.

The QUEEN'S speech, or as it is more fitly designated, the Royal Message, by which Parliament was opened for the despatch of business on Thursday last, is a plain and ingenuous document. Though we almost hesitate to advert to it—much having since happened—the speech is after all the basis of the Session's work. It opens oddly enough—for HER MAJESTY speaks of availing herself of the earliest opportunity of meeting Parliament after the General Election; a duty performed by deputy. Passing by, for the present, the paragraphs on foreign affairs, which seem to be cautiously framed, so as not to appear too much at variance with what was, four months ago, addressed to Parliament by the Crown, the speech refers to the indications of "some revival in trade," but draws a gloomy augury of our financial position. As many measures are announced as could be expected in a broken Session. These will not include a Bill for renewing the Irish Peace Preservation Act, which expires on the 1st of June. The Government "desire to avoid the evils of exceptional legislation in abridgment of liberty," and we trust their weighty appeal to the Irish people in the interests of peace and order will justify that decision. Some further arrangements for the relief of Irish distress will probably be adopted, though they may not need legislative sanction. The measures announced, besides a Bill "for putting

an end to the controversies which have arisen with respect to burials in churchyards and cemeteries," are the renewal of the Ballot Act, legislation to shield the occupiers of the land against injury from ground game, to assimilate the borough franchise of Ireland with that of England, and to establish on a just principle the liability of employers for accidents sustained by workmen. This is a modest but sufficient programme for a Session of less than three months, the work of which will probably be carried on in summer heat.

The debate on the Address in both Houses was comparatively tame, and largely taken up with foreign affairs. Lord BEACONSFIELD and three Opposition speakers expressed their surprise that the Government were prepared to dispense with the Peace Preservation Act in Ireland, expressed sarcastic satisfaction that the Treaty of Berlin is to be adhered to and carried out, and wondered what active steps were about to be taken against Turkey. The Ministerial replies were interesting and weighty, and no one can grudge the ex-PREMIER the opportunity of thanking the House of Lords for having supported the late Government "on every important occasion of State," and having proved to be "the guardians of the national honour." Such high-sounding phrases, though much cheered for the moment by dutiful peers, have no effect on the public. When next evening the subject of Mr. GLADSTONE'S letter to Count KAROLYI was mooted, Lord BEACONSFIELD'S promised moderation entirely forsook him, and his bitter attack upon his successor well merited the rebuke of the Duke of ARGYLL, who charged the Conservative leader with assailing a policy "constructed out of his own evil imagination, founded on a letter which had been misrepresented."

The Eastern policy of the GLADSTONE Administration is shortly, but clearly, announced in the QUEEN'S speech, and was amplified in the subsequent Ministerial speeches. In concert with the other Powers of Europe, and with a view to avoid further complications, HER MAJESTY'S Ministers desire "to promote the early and complete fulfilment of the Treaty of Berlin with respect to effectual reforms and equal laws in Turkey, as well as to such territorial questions as have not yet been settled in conformity with the provisions of that Treaty." To further these objects, Mr. GOSCHEN has been sent to Constantinople as "Ambassador Extraordinary." His immediate mission, for which he has been staying awhile at Vienna, is to bring about another Conference of the Signatory Powers in Berlin. Indeed, this has been proposed in a dispatch from Lord GRANVILLE, Germany—that is, Prince BISMARCK—is said to have waived any scruples to such an assembly meeting in Berlin, and all the Powers are said to feel the need for agreement at this crisis of the Eastern Question. The Porte is said to feel assured that no common action can be assented to. It is, however, somewhat uneasy at the prospect of losing the security of the British guarantee, on which it has heretofore relied, and M. MUSURUS has been recalled from London to advise with the SULTAN and the governing Pashas in this emergency.

The paragraph in the QUEEN'S Speech relating to Afghanistan is, of course, not polemical. Special care is taken not to condemn the unjustifiable policy of the BEACONSFIELD Government, while the "gallantry" of our troops is extolled; and HER MAJESTY is made to declare that her efforts "will be unceasingly directed towards the pacification of Afghanistan, and towards the establishment of such institutions as may be found best fitted to secure the independence of its people, and to restore their friendly relations with my Indian Empire." Though Ministers appear to be hopeful, events have only partially confirmed their expectations. The best hope of the desired "pacification" seems to rest in an understanding with ABDUL RAHMAN, placing him on the throne of Cabul. The British mission to the Sirdar was received with much distinction, and it is thought that he is ready to come to terms, being disposed to discuss business in "a very sensible and practical way." But his countrymen are by no means unanimous in his favour, and, somewhere or other, our troops are incessantly engaged in conflicts with this or the other tribe of malcontent Afghans, while our army in Afghanistan, which numbers some 60,000 men, is an enormous drain on the Indian exchequer.

The question of Indian finance is, in accordance with custom, very gingerly alluded to in the QUEEN'S Speech, where it is spoken of as "a weighty subject" that will receive "special attention." On Friday, however, Lord HARTINGTON, who stated that full accounts would not be received till the middle of June, informed the House of Commons that the Afghan War up to the present time had cost £7,155,000—four millions beyond the estimate—adding that the new VICEROY was in full possession of the views of the Government, and they, as well as he, were alike anxious to close the military occupation of any portion of Afghanistan—Candahar, we suppose, included. *Apropos* of the severe censure cast upon Mr. FAWCETT, it may be noted that the INDIAN SECRETARY informed the House—and his statement was not challenged—that as early as the 23rd of March the Home Government were told by telegraph that instead of a surplus a deficit in the Indian revenue might be expected.

"The future of South Africa" is a prominent topic in the QUEEN'S Message. The annexation of the Transvaal is indirectly upheld, and the importance of "the project of confederation" is dwelt upon with emphasis. To complete that work, it was stated by Mr. GRANT

DUFF on Friday, that Sir BARTLE FREER would be retained in his position as Governor of the Cape till his term of office expires. The announcement has created a startling effect. The *Daily News*, discarding all party considerations, denounced the retention of Sir BARTLE as a great scandal to the supporters of the Government; and a memorial to Mr. GLADSTONE, urging his recall, was signed by some eighty members. Thus challenged, Mr. GLADSTONE, on Tuesday, defended the decision of the Government, declaring that to recall Sir BARTLE FREER would be to derange all the proceedings which had been taken with a view to bring about confederation. The Government had the fullest confidence in Sir BARTLE on this matter, but when it was settled it would be the duty of the Government to consider his position with regard to the general questions of colonial policy and administration, and whether the Government could continue to be responsible for him. This defence of the action of HER MAJESTY'S Ministers in retaining a high official, whom, when in Opposition, they accused of an unpardonable offence, can hardly be regarded as adequate, and is a very bad precedent to set in dealing with unscrupulous pro-Consuls. It is possible that, in some mysterious way, the hands of the Government are tied. But whether that be so or not, we fear their reputation will suffer by the act.

By the generous action of Mr. PLIMSOLL, the HOME SECRETARY has secured a seat at Derby. Sir WILLIAM HARCOURT, notwithstanding menaces to the contrary, was returned unopposed, and we are glad that he will now be able to attend to the onerous duties of a difficult Department.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

THE new Government have pledged themselves to a programme of work which, if fully accomplished, would make a very respectable show for a maimed Session. As compared with even what the late Government promised at the outset of a full Session, the list is a long one. If it be compared with that actually accomplished in any Session during the last six years, it is magnificent. There is little doubt that the men in charge of affairs mean to accomplish what they promise. They are trained men of business, really animated by a desire to get through good work, and each influenced by personal ambition to come out well in the noble race. Moreover, they have a majority which will ensure the carrying through of such thoroughly Liberal measures as are catalogued in the Queen's Speech.

This programme has already been supplemented. It is almost certain that, sooner or later—probably sooner rather than later—the Government will grapple with the great question of the water supply of London. It is a sort of task gigantic in its bearings and manifold in its details, which the genius of work, that finds its fullest expression in Mr. Gladstone, would gladly grapple with. Doubts on this question will be dissolved on Thursday, when the Premier will definitely reply to a question on the subject, put with spiteful intent by a member of the Opposition. What is already certain is that those antique nests of comfortable corruption, the City Guilds, are approaching the last days of their uncontrolled enjoyment of the fabulous riches of the pious founder. It is a long time since Mr. Gladstone threatened these institutions for lavishly dining aldermen, and stintingly doling out loaves and very small fishes to the poor. Now he means to do it, and a prognostication of City men, which led them at the General Election to supply to the nation that "magnificent spectacle" of a Conservative majority, so much vaunted by Sir Stafford Northcote and Lord Sandon, will be fulfilled. In addition to these matters, the process of reducing to order and safety the condition of foreign policy, muddled and undermined by Lord Beaconsfield, is steadily in progress. A great calm has fallen on the Continent. We hear no more of wars and rumours of wars. Turkey is actually bestirring herself to do right and justice. Everywhere the influence of honest intention and firm will is felt; and if what is now happening on the Continent of Europe were the sole result of Mr. Gladstone's succession to power, it might well be regarded as a sufficient accomplishment for what is left of the year.

Whilst this good work of honest diplomacy is in undisturbed progress, the business of Parliament is blocked by one of these personal questions which, appealing directly to the passions, always manage to engross the attention of the House of Commons to the exclusion of practical and more important business. Mr. Bradlaugh may, as the Conservatives never tire of alleging, have deliberately looked to his action in the House of Commons as an advertising medium. But in his most sanguine moments he never could have dreamed that the desired work would be accomplished as thoroughly and with such *éclat* as it has been done, thanks to the enthusiasm of Sir Henry Wolff, and the ardour of Conservative gentlemen generally. When Peter the Hermit began to preach the crusade he did not foresee the full and magnificent development of his undertaking. Nor at the outset did Sir Henry Wolff perceive how the new Holy War might be turned to account, to the discomfiture of the natural enemy of Toryism. Doubtless the Member for Portsmouth was animated by a commendable, if not discreet, zeal for the religion he loudly professed. Mr. Bradlaugh is not a man any one can regard with profound interest, or without distaste. It would have been much better not to have raised him to the pedestal on which, happily, men are always lifted in England, when, whatever may be their personal character, an attempt is made to refuse them justice.

Still it is comprehensible that a man of strong conviction and no great development of wisdom should take the course followed by Sir Henry Wolff when he raised this question. But as the affair proceeded, it

developed new ramifications. It was Mr. Stanley Leighton who first gave articulate expression to the feeling which later became disciplined and deliberate. During the height of Jingo passion the *Times* published for the edification and gratification of its readers a personal account of Mr. Gladstone which had appeared in a Turkish paper. From this it was made known that "Mr. Gladstone was born in 1796, the offspring of the headlong passion of a Bulgarian named Demetri, the servant of a pig merchant named Nestori, living in the village of Charvoa, in the canton of Kustendie." There were circumstances which prevented full credence being given to this circumstantial account by English Tories. But, short of this, they will believe anything of Mr. Gladstone, and when Mr. Leighton (who would, it is to be presumed, in his private capacity, scorn to tell lies and blush to disseminate slander), calmly declared that there was a secret understanding between Mr. Bradlaugh and the Prime Minister, by which the latter was pledged to secure his admission to Parliament, the Conservative gentlemen of England who sat at their ease to the left of the Speaker in the House of Commons instantly and literally accepted this assertion. It gave a new zest to the Holy War—the implacable hatred which, for the sake of religion, they bear Mr. Bradlaugh, yielding to the passion which devours them at sight or mention of Mr. Gladstone. Tory after Tory has risen and harped on this one string. Last night Lord Randolph Churchill earned a cheer that could not have been greater had he won a Blenheim over again, when he declared that the resolution to submit the facts and the law to a Select Committee was simply an attempt to bring Mr. Bradlaugh into the House under the auspices of the right hon. gentleman at the head of the Government.

Sir Stafford Northcote and ex-Ministers generally had been placed in an exceedingly awkward position at the outset of the debate. The proposal to refer the whole matter to a Select Committee appeared so natural, and so much a matter of course, that Sir Stafford Northcote, when, in accordance with usage, he was invited to second the motion, did so willingly. By this act he proved afresh how little he is in sympathy with the predominating influences and manifestations of Toryism. Having publicly taken this step, it appeared impossible for him to withdraw; or, indeed, do anything else than assist the Government, notwithstanding the onslaught of a more rowdy section of the party he is supposed to lead; and Sir Stafford is a good, but not a strong, man. So he attempted to get out of the difficulty by staying away. This could not go on for ever. Now he has returned, and for the most part, sits silent and downcast upon the front bench. The turbulent forces of the party below the gangway have overcome his weak will, and with what Mr. Bright has called "amazing inconsistency," he having seconded the motion for reference of the original question to a committee, opposes the natural sequence of the submission of the whole point of law to a similar tribunal.

It is thus not a matter in which he can take a prominent part, and his colleagues have with equal prudence abstained from committing themselves. They have been content to put up their law officers. Sir John Holker, who would have thrust himself into the fray with great vigour, and would, *con amore*, have pleaded so truly the Tory cause, has not been seen in the New Parliament. In his absence Mr. Gibson, the Irish Ex-Attorney General, has found his opportunity, and has justified an opinion I strongly expressed two years ago, that he is vastly superior either to the late Attorney-General, or his colleague, Sir Hardinge Giffard. He made a very good speech—incomparably the best delivered from the Conservative side. But he had no case, and he is a man of too high breeding to stoop to the proverbial expedient of abusing the plaintiff's attorney—in this case Mr. Gladstone. The Conservatives, for purposes easily understood, desired to prolong the discussion for as long as space as possible. But at one o'clock this morning Sir Henry Wolff's resolution was put to the test of a division, and was rejected by 289 against 214.

To-night the motion has come up again, Mr. Gladstone's proposal to refer it to a Select Committee having become a substantive motion. The smouldering fire of yesterday scarcely flared up. Everybody is evidently sick of the business, and gladly left it to the lawyers to settle the terms of reference to the committee, the only thing now remaining, except to name the committee. This will be done on Thursday. But it would be rash to suppose that we have seen the last of the Bradlaugh case. If the committee decide that Mr. Bradlaugh has no claim to be admitted, I think the decision will be generally acceptable to the House of Commons. But, of course, Mr. Bradlaugh is not the man quietly to accept such a conclusion. If, on the contrary, the committee give a favourable verdict, the whole business will be raised again in a more distinct form by a motion asking the House to declare that Mr. Bradlaugh is not a fit person to sit in the House of Commons.

The annual controversy in respect of the adjournment over the Derby Day came on to-night. The fun of the thing a little palls by repetition, and the whole interest was centred in the division, in which an element of uncertainty was introduced by the accession of so many new Members. The motion to adjourn was carried by 285 to 115 votes. Sir Wilfred Lawson found additional followers as compared with last year, with which he is tolerably content, though he blames Mr. Childers that it was not larger.

THE QUEEN'S SPEECH.

The following is the Queen's Speech, which was read by the Lord Chancellor, on behalf of the Queen, on Thursday last:—

MY LORDS AND GENTLEMEN,

I avail myself of the earliest opportunity of meeting you after the recent General Election and the arrangements required upon a change of Administration.

The cordial relations which I hold with all the other Powers of Europe will, I trust, enable me to promote, in concert with them, the early and complete fulfilment of the Treaty of Berlin with respect to effectual reforms and equal laws in Turkey, as well as to such territorial questions as have not yet been settled in conformity with the provisions of that Treaty. I regard such a fulfilment as essential for the avoidance of further complications in the East.

In accordance with this view, I have deemed it expedient to despatch an Ambassador Extraordinary to the Court of the Sultan.

On the last occasion of my addressing you, I expressed my hope that the measures adopted in Afghanistan would lead to a speedy settlement of that country. Since that period, the gallantry of my troops has continued to be conspicuous, and the labours of my Government in India have been unremitting. But I have to lament that the end in view has not yet been attained. My efforts will, however, be unceasingly directed towards the pacification of Afghanistan, and towards the establishment of such institutions as may be found best fitted to secure the independence of its people, and to restore their friendly relations with my Indian Empire.

The condition of Indian finance, as it has recently been made known to me, has required my special attention. I have directed that you shall be supplied with the fullest information upon this weighty subject.

I invite your careful notice to the important questions of policy connected with the future of South Africa. I have continued to commend to the favourable consideration of the authorities and of the people in the various settlements the project of Confederation. In maintaining my supremacy over the Transvaal, with its diversified population, I desire both to make provision for the security of the indigenous races, and to extend to the European settlers institutions based on large and liberal principles of self-government.

GENTLEMEN OF THE HOUSE OF COMMONS,

I notice with satisfaction that the imports and exports of the country, as well as other signs, indicate some revival in trade. But the depression which has lately been perceived in the revenue continues without abatement. The estimates of income, which were laid before the last Parliament, were framed with moderation, but the time which has since elapsed exhibits no promise that they will be exceeded.

The annual estimates of charge, so far as they have not been already voted, will be promptly laid before you.

MY LORDS AND GENTLEMEN,

The late season of the year at which you commence your labours will, I fear, seriously abridge the time available for useful legislation; but I make no doubt that you will studiously turn it to the best account.

The Peace Preservation Act for Ireland expires on the 1st of June. You will not be asked to renew it. My desire to avoid the evils of exceptional legislation in abridgement of liberty, would not induce me to forego in any degree the performance of the first duty of every Government in providing for the security of life and property. But, while determined to fulfil this sacred obligation, I am persuaded that the loyalty and good sense of my Irish subjects will justify me in relying on the provisions of the ordinary law, firmly administered, for the maintenance of peace and order.

The provisions enacted before the dissolution of the late Parliament for the mitigation of distress in Ireland have been serviceable for that important end. The question of the sufficiency of the advances already authorised by Parliament is under my consideration.

A measure will, at an early day, be submitted to you for putting an end to the controversies which have arisen with respect to burials in churchyards and cemeteries.

It will be necessary to ask you to renew the Act for Secret Voting.

Among the chief subjects which will be brought under your notice, as time may permit, will be bills for giving more effectual protection to the occupiers of land against injury from ground game, for determining on a just principle the liabilities of employers for accidents sustained by workmen, and for the extension of the borough franchise in Ireland.

These and all your labours I heartily commend to the blessing of God.

MR. HUGH MASON'S SPEECH ON THE ADDRESS.

MR. HUGH MASON, in seconding the Address from the House of Commons in reply to the Queen's Speech, said: The whole country, he was sure, would rejoice that Her Majesty's Ministers had so promptly decided to send a special Ambassador to Constantinople, and that the choice had fallen on so able and distinguished a member of the House as Mr. Goschen, who was so conspicuous for his knowledge of finance and his general business capacity. He was sure every one would hope for the success of his mission. (Hear, hear.) As an individual, however, he ventured to think that the less the Government of this country interfered in the management of other countries, the better it would be for all countries. (Hear, hear.) The tendency of all Governments in this country in the past had been to meddle too much with the affairs of foreign nations—(hear, hear)—and the result had always been to cause great dissatisfaction to our own people and to bring upon us serious complications, heavy debts, and not unfrequently costly and disastrous wars. At the same time, he did not wish to cool the sympathy of the people of this country with other races who were struggling to free themselves from bad laws and bad government, or to check in the slightest degree that moral support which all free countries were ready to extend to other countries which did not enjoy the same amount of freedom as themselves. (Hear, hear.) He rejoiced that the Burials question was about to receive attention. It had long been a vexed and painful question, and he trusted it would be settled in a manner satisfactory to the members of all religious denominations. That a grievance existed was undeniable, and its effect, unfortunately, had been to alienate those who ought to have been united in the good work of relieving suffering and distress. No man rejoiced more than he did, though he was a Nonconformist, at the great prosperity which attended the Church of England in her labours, and that the principles of that Church as a Christian organisation were constantly being more firmly rooted in the minds of the people of this country. It had been, perhaps, too much the custom of that Church in former days to rest on special laws and on special privileges. But in proportion as those special laws had been given up, so in proportion

had the Church become stronger. (Cheers.) He did most earnestly hope that this one other law would be willingly and freely surrendered by that great Church; for it was the common right he believed of every Christian subject of the realm to be decently interred in the parochial churchyard. In his opinion, there should be no exclusion on the ground of form or ceremony of any kind which might be to a certain extent offensive to a greater portion of the country when the friends of the dead sought decently to bury them. He rejoiced to hear that the measure which had now for several years been in operation for secret voting was to be continued, and he hoped perpetuated—(hear)—and that the ballot, which had conferred so many and great privileges upon the humbler voting class, would continue to be used in this country until at least Parliament should find out a better mode. As an employer of labour, and living in a manufacturing district, he could bear ample testimony to the fact that secret voting was much appreciated by those who worked in our factories, our collieries, and our other great industrial undertakings for weekly wages. (Hear.) And he should say it was appreciated, not by that class alone of the community, for there was a small influential class—a class removed far away from need and from suffering in their circumstances by giving an honest vote—who objected to any mode of prying into the way they gave that vote. He sincerely hoped that other measures might be put forward to accompany the measure as to secret voting, which would, in his opinion, still further check disorder, drunkenness, and crime at elections. He sincerely hoped, as he believed the public opinion was ripening for it, that in a very short time we should see a law passed to close public-houses on the day of polling—(cheers)—and thus, to a greater degree than was at present possible, to conduce to the orderly conduct of our elections, for the days of undue influence were not yet passed. (Hear.) We saw again and again cases where corrupt rich people had used their money and their influence at elections. (Cheers and counter cheers.) He and others coming from the same great and populous county of Lancashire could testify that the late election in that county had been conducted with a less degree of impropriety, of drunkenness, and of crime of every kind. (Hear.) As an employer of a large body of working people and as the owner of machinery of a complicated kind, he might say that the wise and cautious and constant manner in which the laws for the regulation of factories had been enforced by the factory inspectors had contributed in a remarkable degree to a reduction of the accidents in our factories without the slightest injury to the proprietors, and that a similar law, he thought, might be safely applied to our collieries and to other industrial undertakings. He knew that as regarded collieries the question was a very much more difficult one. It was very difficult to say where the responsibility of the employers ended and where the responsibility of the workmen began in collieries. But most certainly the Government of the country could do very much to reduce the calamitous accidents which were too frequently occurring in our collieries by the appointment of eminent engineers, who should see that the proprietors of those collieries did all that they ought to do for the ventilation of their mines, for the completeness of their machinery and their plant and their winding apparatus. With regard to railways, no class of men were more anxious at any cost to prevent accidents than the directors of railways and their chief officers. He thought he might venture to say that no part of the Royal Speech had given greater pleasure to the House and the country than the reference in it to the condition of Ireland and the promise of improved legislation for that part of our country. (Hear, hear.) It seemed to him very unfortunate indeed that unequal laws should be applied to two portions of the same United Kingdom. He knew it might be said that in Ireland the conditions of order and the conditions of crime were not the same as in this country; but he would ask were the conditions of government and law the same? (Hear.) It was to him a most melancholy reflection on the power of this country that Ireland did not enjoy the same amount of content and prosperity, and display the same amount of loyalty which other parts of the country did. He saw no reason whatever why Ireland should not be bound more closely than she had ever yet been to this part of the country, and should not enjoy an equal amount of comfort and of happiness. (Hear.) Hon. friends who came from Lancashire like himself could give their testimony to the statement that we were dependent, in a large degree, upon Irishmen and Irishwomen for the work of our factories, and they would also agree with him that in order and skill they were in no way inferior to the best of our English workmen. (Hear.) While in this country they enjoyed the privilege of voting for Members of Parliament, but when they went back to their native soil, to the spot on which they were born, they were deprived of that political privilege for no other reason whatever than because they happened to live in Ireland, and not in England. Connected as he was with the commerce of this country, he thought he might say we were coming out of a long period of depression under which we had suffered. Employment was more abundant, traffic on the great railways had enormously increased, and travelling on those railways, for business and for pleasure, had likewise enormously increased. And although he did not blame any Government for a considerable amount of that depression under which we had suffered during the past two years, he might venture to say that in Lancashire especially the distraction which they had constantly felt from an apprehension of this country being involved in foreign wars—(murmurs from the Opposition, followed by cheers from the Ministerial benches)—had considerably added to the distress which the manufacturing industry of that great county had undergone. The House and the country had been startled lately by the news of a grave financial miscarriage in our Indian affairs. No doubt the Government would make a sifting investigation into that great error, or whatever else it might be called, and would bring home to the person, however high his official position might be, that caused—when it was found out who had done the mischief—which the enormity of the transaction demanded. (Hear, hear.) Those sitting on his side especially had been sent to the House to give a warm-hearted and persistent support to the new Government in its efforts, which would be most laborious and most painstaking. In his judgment they had been sent there also to give a loyal support to that great statesman, the chief of the Cabinet—(hear, hear)—whose past experience and services on behalf of his country, no less than his conspicuous ability and his great moral worth, had earned for him the deepest gratitude of the nation at large. (Hear, hear.) The hon. member concluded by seconding the Address.

THE RELIGIOUS TRACT SOCIETY'S FOREIGN WORK.

A LARGE number of friends and subscribers to the Religious Tract Society met at breakfast on Thursday last, at Cannon-street Hotel, under the presidency of Sir Harry Verney, Bart., M.P. The special object of the meeting, as stated by Dr. Manning, the secretary of the society, was to afford information with regard to the foreign missionary work of the society. At the conclusion of the breakfast, the CHAIRMAN read a letter from the Earl of Shaftesbury, thanking the committee of the society for their invitation, but regretting that he was unable to attend. The report of the Religious Tract Society, he said, would afford subjects for a long address, the information communicated in that report of Christian work carried on in every part of the world being most interesting. One observation which was made two or three times in the report came home to him with peculiar force, containing, as it did, a truth which it was most important for all of them to lay to heart. It was this: that although the work of the colporteur was very valuable, yet still more valuable was the work of those who resided in the country itself. It was still more important for them to have friends everywhere who would carry on the work of the Tract Society, than to send colporteurs into different parts of the world. At the same time, he would not detract from the gratitude they all felt to the colporteurs for the wonderful work which they had performed for the society in the different countries to which they were sent.

The Rev. Dr. FISCH (of Paris) gave an account of the society's work in France. He said they saw in France a movement such as had not been seen since the time of the Reformation. God had prepared the work for a long time by the most extraordinary dispensations. In the first place, the colporteurs had sold in France 4,000,000 copies of the Word of God; in the second place, for thirty years all the young men in their army had been taught to read in the Gospel of St. John, and 500,000 young men knew that Gospel by heart; in the third place, during the late war a whole army of 100,000 soldiers had been driven upon the Protestant soil of Switzerland, and they returned to France every one of them having received a New Testament and various religious tracts. The Jesuits, who were generally very wise in their own generation, had been permitted to become blind with reference to the present condition of France. If they had gone in for the Republic and supported the Republic, very likely the door would now be shut upon Protestant effort; but they had said, "We will have a monarchy under a Pope—the Pope must be the only head of France." And they had attacked the national institutions with this result, that the whole nation was now separated in heart from popery, and that separation was growing greater and deeper day by day. As the result, the authorities themselves were now calling for missionaries. One prefect, who was a Roman Catholic, appealed to one of their missionaries to come and evangelise his department. Another prefect called upon a missionary to go to a certain village where they were quite ready to receive him. Although their missionaries had an enormous amount of work, still they were entreated by the mayors of the surrounding townships to come and preach the Gospel, and the result was that one missionary had now forty-seven stations under his care, and in one department he preached to 15,000 Roman Catholics. The Evangelical Society of France last year opened forty-seven new stations, with an aggregate number of 9,000 hearers, all being Roman Catholics. Letters were constantly received from the missionaries saying that their tracts were gone, and they could not provide them with tracts enough. He was very glad to hear from Dr. Manning that one gentleman had given £100 for this special purpose, and was sure that the tracts would be immediately used. Another instance of the disposition of the people was this. A missionary went to preach in one department where had already gone a few friends who had been converted by his ministry. On arriving there they said to him, "Oh, what a pity it is the theatre is open to-night, and you will have nobody but ourselves!" "Well," he said, "God will provide." He went to the hall where the meeting was to be held and found it crammed. The actors at the theatre, after waiting for half an hour, finding that no one came to listen to them, came to listen to him, so that God had so ordered it to have His Gospel announced to these poor creatures. He would only say this in addition: the time of the harvest was always a short time. It was no use to attempt to reap before it was ripe, and as soon as it was over if they would reap they would find nothing, for the grain had fallen. Any large proprietor who had an immense harvest and very few husbandmen, what must he do? He must seek for more and more help; he must have labourers, for if the time of harvest was over all was lost. They were now at the time of harvest; the harvest was ready, there were 38,000 townships of France open to them; they might preach everywhere,

not only with the consent but with the entreaty of the authorities. The theatre at Lille was hired, and was filled a whole week with people who came to hear the Gospel. When scientific lectures were given in the theatre it was half empty, but the people would come to hear the Gospel. Sometimes the missionaries preached for two hours in succession, and at the end of that the people were still anxious for more, and were ready to spend the whole night with them. The Lord bless them for all they were doing for Christ, and especially for the supply of tracts which had been furnished, which was very large, but after all was very small compared with the wants of the people.

Pasteur AUGUSTE MEILLE, of Turin, said he had first of all a very great debt of gratitude to pay to the Religious Tract Society for the untiring help they had given to Italy since the commencement of the work of evangelisation. Nobody could know better than he the very considerable, loving, gentlemanly way in which the Tract Society had always extended its help to their struggling missionary operations in Italy, and was still continuing to do so. There was a great similarity between France and Italy, and many things which their venerable brother Dr. Fisch had just stated, he might repeat for Italy. They were not so far advanced as in France. They cast longing eyes over the Alps when they heard of the movement taking place there, and read of the great number of communes and departments that were asking for evangelists and pastors. Yet although they were not so far advanced, and could not see exactly the same things, there was a movement in Italy also. A few weeks ago they saw in Florence a most wonderful sight, which had never been witnessed before in any Italian town. The largest theatre, holding about 4,000 people, was filled in every nook and corner, not merely with the lower classes of the population, but also with the better class. What were they there for? A servant at the theatre told him: "Sir, there are as many people in the theatre to-night as when the great Patti sings." Were they there to hear a good singer? No, they were there simply to hear the Gospel. (Applause.) Dr. Summerville was preaching the Gospel through an interpreter, and in spite of the difficulties of interpretation, it was not often that they could see such an attentive audience. Four thousand people listening to the preaching of the Gospel was a sight that had never been seen or heard of previously in Italy, and it was a great promise for the future. Night after night they came. First they had two meetings in the smaller theatre, and then two other meetings in the larger one. He was quite ready to admit that many came out of curiosity, because they heard an Englishman was going to speak in the theatre through an interpreter; he did not say they came because they were attracted by the Gospel. How could they be attracted by it when they did not know it? At the same time, when they were there they listened, and many went away approving very much of what they had heard. Dr. Summerville had been in Naples and Rome, and was going as far as Palermo, everywhere having very good audiences. The result of his visit to Florence was yet to be seen, but still there were some signs that his preaching of the Gospel had not been useless. For example, since his visit their little church had begun a movement in two directions; they had come out a little more boldly than formerly, and had taken a hall in the fifth part of the town, where the lowest of the inhabitants lived. That hall would hold about 300 people, and was full night after night, the Gospel being preached to the people by different evangelists. A hall had also been opened in another part of the town for the more cultivated classes, and lectures were given on literary and historical subjects, always bearing upon the religious questions so as to introduce the Gospel truth. The first lecture was upon the religion of Michael Angelo, for, as they knew, Michael Angelo was a very religious man; and so the lecturer could enter into the religious questions and place before the people the great problem of the religious future of Italy, telling them plainly that unless they turned their attention to the Christian religion as it was in the Gospel it was useless for them to have liberty and unity; they would only fall again under the dominion of the priests as heretofore. In all the works that were done in Italy the Religious Tract Society had taken a very great part. The religious publications issued by the Evangelical Publication Society mainly under the auspices of the Religious Tract Society of London were welcomed by every denomination in Italy. He did not know of a single publication—tracts, hymn-books, commentaries, or any other works—that had not the free run of all the denominations that were at work in their country, and he was quite sure that there was not a single minister of any denomination who was not ready to give their society in Italy the testimony that it followed its main rule of working separately from any denomination, and doing good to all the missionary efforts that were being set on foot in any country. (Hear, hear.) If they had not had in Italy the publications of the Tract Society, its periodicals and almanacks, they certainly could not have achieved half their present success. Might God bless the society, and give it more and more strength and means to go on in its noble work! (Applause.)

M. LE PASTEUR DARDIER said when he left Geneva the directors of their society were looking very black. Why? Because they found that they had an enormous deficit, amounting to 34,000 francs. They said it was bankruptcy; they must shut up the society very soon; they could not go on. The president of the colporteurs said he had not slept for seven nights, thinking over the situation. He (M. Le Pasteur Dardier) appealed to his friends not to be too depressed. The matter was in God's hands, and He would provide them with necessary means. He could confirm what had been already said in many aspects. Last winter was a very trying one for the colporteurs, the weather was exceedingly bad, and the misery was extreme. The people could not buy books. They had quite work enough to buy meat and bread. Still, they were surprised to find that they had increased the sales of their publications, 14,000 copies of the Word of God having been sold during the winter, and 160,000 copies of religious almanacs, and nearly 80,000 tracts and books. This was a large mass of seed put into the soil, and now they might expect the harvest. There was no harvest without seed in the country from which he came, though he did not know how it was in England. (Laughter.) He felt very strongly that they must ask for the rain of the Spirit of Grace to come down upon the seed to cause it to grow and bring forth fruit. As one instance of the fruit that had been borne, he mentioned that, passing not long ago through a town near Geneva, the minister of that place told him the following history:—A French soldier who was obliged to pass the frontier in the last war and spend a month in Switzerland, received a New Testament. He took it home with him, but without caring much for the matter it contained. A year after that he married, and the book was brought out and read by the husband and wife. They were enlightened by the reading of the Word, and were brought to Jesus. Subsequently, coming to that town, they were brought into communication with the minister, and now were members of his congregation. These 100,000 soldiers, to each of whom a copy of the Word of God had been given and also religious tracts, had taken those books to their own country on their return, and who could tell what good had been done? There was one part of France, just on the frontier of Spain, which was formerly in a very benighted condition. Some thousand or two soldiers coming from that district were obliged to go to Switzerland. They were opposed to Protestantism, but they received the Gospel in Switzerland, and they were treated charitably by their Swiss friends. The result was that since they had returned to their own country they had been more disposed to read the Bible and to entertain better feelings towards Protestants. He appealed to the society to continue in the course it had hitherto pursued, and urged the claims of Switzerland for help for the work that was there carried on.

Rev. GEORGE CONSTANTINE (of Athens) said he was once requested to speak to some children in school, and the teacher said to the children, "Now, this afternoon you will be addressed by a gentleman from Greece," and one of the pupils went up to the teacher and said, "Why, do you mean that we are going to be addressed by a real live Greek?" The idea thus expressed by that pupil was important, because in consequence of Greek being studied as a dead language a great many people thought that the Greeks were all dead. (Laughter.) The secretary of the society, however, had discovered that the Greeks were not dead but were alive, and were troubling him every little while with messages, but, thank the Lord! the society had never refused one of those messages; all had been fulfilled, and he praised God that he could stand there that day and tell them that he felt hopeful for Greece. He had been permitted to work in Greece for eighteen years; but, however, he would leave that portion and would carry them for a few moments to a new field now opening. Last August, the summer being very hot, he felt that he should like to have a little vacation by visiting Smyrna, and the reason he chose to go to Smyrna was because a coffee house had been started there. He went to see what it was so that he might be enabled to introduce a similar one in Athens. He found a large room partitioned off into a ladies' room, a reading room, and a coffee room, having upon the walls texts of Scripture and sacred mottoes, and upon the tables the Word of God in eighteen languages. (Hear, hear.) He did not wonder that when the Bishop of Gibraltar came to bid adieu to the lady who superintended that Rest, as he entered the coffee room and looked upon the texts, he should take off his hat, thinking, he supposed, that he was in a church, and surely if the Church was to convert souls, souls were converted in that Rest. He spoke boldly about this Rest, because it was a woman's work. (Hear, hear.) Miss West, when she came to London, visited the Sailors' Rest in St. George's-street, and she went back to Smyrna earnestly resolved that such a Rest should be established there. She wrote to a friend, and that friend took the letter to God, and in a prayer meeting made mention of the need, and there the Lord presented an English lady, who said, "I will go;" and this English lady, leaving the blessings of home and friends, went to Smyrna and established that Smyrna Rest, and he was happy to say that

that lady was present that morning. (Loud applause.) Smyrna was a place with from 200,000 to 250,000 people; there were about 100,000 Greeks and 120,000 people who spoke the Greek language; there were 80,000 Turks, 12,000 Jews, 10,000 Armenians, and 15,000 Levantines, 1,000 of whom were English-speaking people. In that rest there were services for the sailors. If there was any one present who had influence with shipowners, he hoped they would use that influence in order to prevent captains and sailors, if possible, from working on Sunday, for this lady found that the greatest obstacle to reaching the sailors was the fact that they were compelled to work on the Lord's Day. They visited the sailors on the ships, taking with them tracts and Bibles, and holding prayer-meetings; there had also been preaching in merchant ships and men-of-war. The way in which these ladies reached the people was really wonderful. The tract woman, for instance, had distributed in Smyrna no less than 10,000 tracts, most of which came from the Tract Society; 1,500 Bibles had also been distributed. They had eight periodicals and eight published papers, and a hundred monthly religious periodicals were distributed amongst sailors and railway people. One lady was a Scotchwoman, speaking nothing but broad Scotch, and he thought sometimes that the Lord understood Scotch better than Greek. (Laughter.) He would give an illustration of how they worked. There was a young man in terrible distress; this lady went to him and wished to know his trouble; he made motions with his head, shut his eyes, and signified that he was going to drown himself. The lady took him to the Rest and showed him the texts on the walls; after that she pointed to his red face, and then turned to the Scriptures, pointing out the passage where his sins were said to be as red as crimson; and then she showed him the white wall, and told him that they should be as white as snow. That woman, before she got through with the young man, had him on his knees imploring God for his mercy; and after he left Smyrna he sent her a most interesting letter, expressing his faith in the Lord Jesus Christ, and his desire to be used as an instrument in His hands for doing good. An American doctor came to Smyrna whom he had met twenty years ago. That man had a praying mother, who had prayed earnestly for his conversion. When he met him at Smyrna he asked him if he had made his peace with God, but he said "No." These ladies got hold of him, they had him in the little room, and had a prayer meeting with him, and when the young man went away he said, "I thank you, and when we meet again I tell you it will be in Heaven." A service was held there on the Sunday, and it would delight any one to see the eager attentive crowd. Altogether, the prospects were most cheering, and they seemed likely to achieve great successes for the first time in the whole history of the mission there, which was commenced in 1820. There was another Rest at Constantinople which was doing the same work, and he would ask English Christians to pray for those Rests. The Tract Society had been supplying them with tracts; he thanked them in anticipation; they had done well for them in the past, and he knew that they would do well in the future. (Applause.)

Pasteur S. JAULMES-COOK, of Lausanne, said he was very happy to have this opportunity of thanking the society in the name of the Sunday-school Committee of Lausanne for the generous help which had enabled them to continue and forward their work. He most heartily congratulated the committee, not only on its extensive and useful work, but also on the encouragement and help it gave to others, so that the men worked themselves. It had certainly been so at Lausanne, for if it had not been for the operations of the Tract Society they could not have gone on with their work. They would be happy to hear that the work at Lausanne had been successful, and if time permitted he could give them many proofs of this. He said there were three things which struck him most particularly in the way that English people managed their publications—first, they understood that in order to take the place of secular literature it was necessary that the papers should treat on subjects of original interest and not religious subjects only; secondly, they understood that to be popular they must be cheap; thirdly, that if cheap they were still bound to bring them out as nicely as possible. It was attention to these three points which went a long way to explain their splendid success. Circumstances in Lausanne were much more difficult than here, and help was needed without which he feared that some things would never be done. They had nothing printed in the French language at all corresponding to the *Boy's Own Paper*, or the *Girl's Own Paper*, of which in England many hundred thousand copies were sold every week. No wonder that the French people, who, like their English brethren, were fond of lively literature, should buy papers which did them a great deal of harm. It could not be expected that they would buy papers that were altogether religious and periodicals like those published by the society which have a great success. In Lausanne they had been trying their best on a small scale to follow their example, and had published a similar book to the *Child's*

Companion, for which they had about 12,500 subscribers.

The Ven. ARCHDEACON KIRKBY, from Athabasca, said he had no field to speak of like that of which they had just heard. Athabasca was a very large country if not a very interesting one. It commenced at the 49th parallel and went up to the ends of the earth—(laughter)—and then it began at Hudson Bay on the east and went all across that great country to the Rocky Mountains on the west, and over the Rocky Mountains to Alaska and Behring Straits, embracing an area as large as the whole of Europe, and containing something like 160,000 inhabitants scattered over the great place. Twenty-eight years ago he went on board ship at Gravesend, and had not been there more than one hour when a gentleman came up and said, "Would you accept a parcel of tracts from the Religious Tract Society?" "Thank you," he said, "very much indeed; I should like it immensely." So he took this bundle of tracts, and, beginning at York Factory, all the way through those countries whenever he met an English-speaking man, he gave him a tract. Twenty-seven years ago when making a tour across the prairies an Indian came to him and asked him to come to his tent as he had something to ask him. He went with him and the Indian brought out a very dirty-looking roll, and, taking off he did not know how many wrappers, came at last to the inside of the roll which happened to be four or five Scripture prints, and asked what they were. They were prints of Abraham offering up Isaac, Joseph in the Pit, and a few others. He said he got them from a man nine years previously who went past there and gave them to him, and he had kept them ever since. "Now," he said, "I want to show you another roll, and ask you about that." It was wrapped up just as carefully, and when he opened it, what did they think it was? Two copies of *Punch*. (Laughter.) He said, "I want you to explain this to me." (Laughter.) He (Mr. Kirkby) felt that he was getting into a difficulty, so he said, "Well, before I explain this to you tell me where you had it from." He said, "Father Balcors, the Roman Catholic priest, gave them to me four years ago." (Laughter.) I want you to tell me what they are." "What did he say?" Well, he said, he told me that "*Punch*" was the first man who wanted to teach people knowledge (laughter), and those absurd figures that go round the picture were people that would not listen to what "*Punch*" said, so that when they get into the other world they are all tumbling head over heels, not knowing which way to go. (Laughter.) "Now," he said, "is that right?" Well, he felt in a greater fix than ever. He did not know what to do. He did not like to say it was all nonsense, because if he upset his faith in that, his faith might be loosened in the other things; and he could not say it was all right. So he said, "Well, you see how very important it is to listen to knowledge when you have an opportunity, and especially when those come who can give you knowledge from the Great Spirit that lives above." "Oh, yes," he said, and ever since that he (the speaker) had been determined not to circulate *Punch* newspapers but tracts among the people of that country. It was 18 years since he went within the Arctic Circle, travelling over the Rocky Mountains, and there, strange to say, he received another roll from the Indians, and this contained a beautiful picture, a veritable portrait, as it was said, of the Virgin Mary painted by St. Luke, that had been sent hundreds of miles in advance by Roman Catholic priests. He thought to himself here was a lesson again; these men were sending error far in advance of themselves, why should not they have religious publications, and send them in advance, too? (Applause.) He was happy to say since that time he had been trying to circulate religious books in the language of the people throughout the whole of that country. He had himself put together 25 little tracts, and from Hudson's Bay on the East, right across to the Rocky Mountains on the west, that little book of tracts was being circulated and read, and was by God being blessed to the natives occupying that great region of country. The last little thing they had had in the way of tracts had been Moody and Sankey's hymns in the Cree language, and they were being sung not only at their factory, and in the Cree language, but also at Churchill, by the natives occupying that portion of the earth. He was sure he should be wanting in gratitude if he did not thank the committee of the Tract Society for the very handsome present made to the Bishop of Athabasca a short time ago, and he knew the publications sent out to the bishop would be very useful to him for the English-speaking people in that diocese. Bishop Henderson 28 years ago said to him, "I always like the tracts of the Religious Tract Society, because I can give them to my people without looking at them first." They felt that there was God's truth in those tracts, and they knew wherever that truth was scattered, sooner or later God would let His blessing come. (Applause.)

Rev. Mr. BERING, of India, thanked the committee most warmly for the very kind and generous help that had been given in the Punjab. Last year the society gave them £250, and though the gift was generous considering the small sums at their disposal, yet it was small in comparison to the

amount of work to do. He urgently appealed to ladies and gentlemen present to render increased aid. There was a very large work to be done in the Punjab at present. Lately they had been sending a large quantity of books to Afghanistan, where they had several warm friends among the officers of the army, who had been distributing portions of the New Testament and other books to the soldiers. They had, however, been obliged to ask those officers always to buy their books, because the funds of the society were entirely taken up by publishing in the vernacular. For the last two years it had been his privilege to know the lady known as A. L. O. E., and who had devoted the last few years of her life to India, employing her pen in writing attractive little books, chiefly for the young. Shortly before he left India she was lamenting that, although she was quite ready to write her books, the funds were deficient for circulating them. The poor of India were so very poor that it was impossible for them to pay the proper value of the book; it was therefore important for their society to be able to publish them at a price below their real value, and to do that they were compelled to come on the funds of home societies. On the way home he spent a few days at Kurachee, but could find no place there where any Christian book could be obtained. One or two shops had a few semi-religious novels and Church Services, but such a thing as a hymn-book could not be obtained. The Rev. Mr. Sheldon was quite willing to start a book depot, and had already obtained some 450 rupees for it. Kurachee was becoming an increasingly important centre of trade; it was becoming the gate of Afghanistan and the Punjab, and owing to the Indus Railway, the population was increasing very rapidly. It was, therefore, very important that the society should have a depot in that place. There was another petition he had to make to the society. Though there were many missionaries in India, the society had only part of one man as their agent, and if they could but give them a man who would devote his whole time to the work of the Tract Society in India, it would be a great blessing. Dr. Murdoch had had a great deal of experience, and unless a young man was sent out to learn the work from him, it would be a great loss should he be removed. The Government were doing a great deal in the way of education, and were turning out thousands of young men and boys thoroughly well educated. But the education they received was entirely secular, and if that was not supplemented by Christian education, it would be a very serious thing indeed for the future of India; they would have a number of Nihilists and other sceptics, and the future would be gloomy indeed. He therefore earnestly appealed to those present to help the society more generously than in the past in order that they might in future be able to increase their donations for India.

The Rev. J. P. ASHTON, of Calcutta, said he had great pleasure, on behalf of his fellow-missionaries in India, in expressing the great obligations they owed to the Religious Tract Society for the help given in many ways in the work that had been going on there. The distribution of religious tracts had been blessed in all parts of the world. The commencement of a great work in the district of Bagagunge was owing, under God, entirely to the distribution of tracts. There was a heretic sect of Hindoos, who attached an almost Divine authority to the chief priest, who was a man of very low caste, and of no education whatever; indeed, he could not write at all. But he was looked up to by them as almost Divine. He was led from circumstances to have great curiosity in reference to Christ and His religion, and came across a tract. He was not able to read it himself, but he gathered some of his disciples around him who were, and listened to what was read with great interest. He commanded them to go round and collect as many more tracts as they could at the different market places. They did so; these tracts were read and examined, and in the course of time they were led to visit the missionaries, and this was the beginning of a great work in the district of Bagagunge, where the Baptist Missionary Society had now 4,000 or 5,000 adherents. Another instance might be brought forward. The Rev. Mr. Laquer forty years ago wrote a tract in the Bengalee language on the subject of miracles, but as far as he knew was not aware of any good result following from his labour. Thirty-five years afterwards a young woman in one of the zenanas of Bengal was walking in the garden, and noticed a piece of a tract on the ground. She was able to understand the meaning of what was written, and though it was only a portion of a tract, it so interested her, that she was led to seek for more books, and in course of time, read the Scriptures, and made known what she had read to her husband. After a time, through the aid of God's servants, the missionary ladies working in Allahabad, they were both led to profess their faith in Christ, and to follow Him under many difficulties and persecutions. He could testify that there were many in the zenanas of Bengal who eagerly sought for the little attractive books that were being sold by the hawkers at the back doors of the zenanas, and a great deal more might be done if they had publications of the class of the "*Sunday at Home*." It would be a great blessing to India when not merely the men, but the women in the middle and higher classes of society

came to know the truth as it was in Christ. Amongst the young men, especially in large cities and towns, there was a great spread of a knowledge of the English language and literature, and there were large numbers who had been instructed in missionary schools, and were very familiar with Christian truth. But it was needful that it should be continually brought before them when they left the walls of those institutions, and the tracts and publications of the society might be the means of great usefulness amongst them, especially if tracts and books were published with a special view to their good. With great pleasure he could testify that the society had encouraged the missionaries in Calcutta to make their depository also a book-shop for the sale of religious publications, and this would be a means of great usefulness. The natives were fond of reading, but they could only read what was easily accessible to them.

The Rev. Mr. LANSDELL, of Russia, said he had had the pleasure of distributing something like 100,000 of the society's tracts. One of his clerical friends had said he was the biggest tractarian he knew, but that must be laid in part at the door of this society. Six years ago he went to Dr. Davies, and told him he was going to Russia, and asked if the committee would give him some tracts for distribution. He remembered how Dr. Davies looked at him and said, "Sir, I should have thought a gentleman of your intelligence and position would have known that there is nothing the committee would feel more delighted to do than to give you what you desire." He met the members of the committee, and they said he might have a cart-load. On arriving at Russia he found to his great surprise that the authorities placed no difficulty in his way, and both at St. Petersburg and Moscow he was able to distribute tracts to the prisoners in all the jails. He went round the Gulf of Bothnia and distributed some 12,000. In 1878 he went to Archangel and distributed tracts, and last year, having more time at his disposal for his summer holiday he thought he would like to go and see Siberia. The feeling between England and Russia was not very amiable at the time, and many of his friends prophesied that he would not be able to get permission; but God overruled every difficulty and he received permission from the Minister of the Interior to go right through Siberia, and to visit the prisons and hospitals. In this way he was able to distribute between 50,000 and 60,000 tracts and Scriptures throughout the whole length of Siberia, and to provide that there should be a New Testament, or a Gospel at least, in every room and every prison and every hospital, and besides that he was able to give a number of tracts to the various governors. In that way he went across Siberia, and so far was blessed by God in being able to scatter these tracts broadcast. Going to Archangel, he met a young lady on the boat, who first began to laugh at their distributing tracts. When he returned he sent her an English Prayer-book, but it miscarried and went to a lady who was very ill at the time, but afterwards wrote to say the book had reached the wrong person, but if I would tell her who it was for she would forward it. She had been very ill and was in great trouble about her soul, and she asked me to pray that she might be led to the Truth. Only yesterday he received a letter, saying that now she saw the Truth and had found Christ, and wished to do some work. She asked for some French, Russian, and other books or tracts, that she might distribute them, thus showing that she was bearing good fruit, inasmuch as she was anxious for the souls of others as well as for her own.

Rev. G. LAWES, of New Guinea, said he represented both Savage Island and New Guinea. It was his happiness to see the change of Savage Island from the condition of things which the name implied to the position it now occupied as the home of a Christian community taking their share with others in evangelistic Christian work in the world. One of the principal agents in bringing about the change was the Word of God. Their first effort was to give the people the sacred Scriptures, and in every house on Savage Island they would now find a copy of the New Testament and the Book of Psalms, and the people were conversant with their contents. They sometimes got illustrated papers, and the pictures that were most highly prized and had the greatest educational power were those beautiful Scripture illustrations published by the Tract Society, so that he had to thank them for the help they had given in the development of Savage Island. He would give one illustration of the way in which the natives thought, first of all, of what they had read in the Scriptures. A gentleman on his way from Vancouver's Island gave him a very fine stag's head. Next morning one of the natives came in, and, seeing it, said to his friends, "Here is the dragon's head we read of in the Revelations. See, here are the ten horns." (Laughter.) Dr. Manning described the Bible Society the other day as the "Ubiquitous Society;" but in the matter of ubiquity the Tract Society was not far behind; for while

in the basket of every native on Savage Island they would find the Bible printed by the Bible Society, they would also find a hymn-book, containing 150 hymns, printed by the Religious Tract Society. It was impossible for him to dwell on New Guinea; he could only indicate what might have been an interesting speech if they would have given him an hour to deliver it in. It was a most interesting country. They found people living in veritable old lake dwellings. There were disadvantages connected with them: sometimes the baby fell through a hole in the floor, but then the water was soft to fall on, the nurse was able to swim, and the child did not get much harm. The tools they possessed were not better than the stone age could supply, but they were equal to every occasion. They found the women making pottery scarcely to be distinguished from the specimens preserved in their local museums. They had no morning newspapers, no pile of letters to answer. They did not know the use of money. Their moral degradation was greater than they could well imagine. It was not only that they were thieves, but they would bring the stolen goods and offer them to the owner for sale. The exception to this was generally when the pudding was extracted from the pot, or the yam from the oven during the process of cooking, and they never brought those back. Human life had no sanctity about it. Cannibalism still flourished, and a man was honoured in proportion to the lives he had taken. They were just beginning Christian work there. They had won the confidence of the people, and had established a footing. But they needed more help, and he knew they would not ask for it in vain.

The CHAIRMAN, in bringing the proceedings to a conclusion, said they were deeply indebted to those gentlemen who had given so much interesting information from all parts of the world. He hoped that good results would follow their meeting, and that the society would be very much strengthened in its operations. It had already been greatly blessed of God, and he hoped that greater blessings would follow.

The Rev. S. HENDRICH then pronounced the benediction.

* * In more than one London paper a paragraph has appeared connecting with the above meeting a petition against the appointment of the Marquis of Ripon to the office of Governor-General of India. Whatever may have been the feeling of individual members of the committee on the wisdom or unwisdom of such a step, it formed no part of the plan to adopt as their own the prayer of the petition, which was lying for signature in a room adjoining that in which their breakfast meeting took place. Had the committee intended the petition to be presented, as embodying the wishes of the society, attention would have been called to the fact in the course of the morning's proceedings. No such reference was made, and the mistake of connecting political action with a meeting which was purely of a missionary character cannot be too soon rectified.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE thirty-seventh annual meeting of the above society was held in Newman Hall, on the evening of Tuesday, the 11th of May. The chair was taken by the esteemed President, W. G. Habershon, Esq., and the report was read by the Rev. J. Dunlop. It stated that the income has been £142 in advance of the previous year, and the expenditure less by £534; the income being £6,805, and the expenditure £6,802. There is thus the small balance of £3 toward the deficiency of £874, with which the year began, and which we trust will soon be made up through the liberality of those "Great-hearts," who love the Jews. The society has twenty-five missionaries, all Jews, and several unpaid workers; and its mission stations include:—London, Manchester, Leeds, Liverpool, Birmingham, and Nottingham, in England; Hamburg, Königsberg, Nürnberg, Stuttgart, and Breslau, in Germany; Zurich, in Switzerland; Vienna, Prague, and Lemberg, in Austria; Riga and Odessa, in Russia; Adrianople and Smyrna, in Turkey; Rome, in Italy; and Algiers, in North Africa. From each of these stations has come the clear note of success. In connection with the Mission House, Church-street, Spitalfields, much good has been done through its various agencies, the gem of which is the Medical Mission, the first of the kind established in London. In connection with that one branch alone fifteen have been baptised during the last year. The year has been one of the most blessed and fruitful in the history of the society, and the annual meeting the best that has been held for several years. The Revs. Dr. D. MacEwan, W. F. Gooch, W. Wingate, E. S. Bayliffe, B.A., delivered interesting addresses. Dr. Sinclair Paterson and Dr. W. H. Rule delivered admirable sermons on behalf of the society.

THE LATE MR. GEORGE DAWSON.—The George Dawson memorial fund amounts to £2,457. A considerable portion of this sum will be expended on the statue which nears completion, and for which a site has been chosen in the rear of the Birmingham Town Hall.

WOMEN'S PEACE AND ARBITRATION AUXILIARY OF THE LONDON PEACE SOCIETY.

The sixth annual meeting and conversations of the above branch of the London Peace Society took place last evening at the Memorial Hall, Farringdon-street. The chair was taken by Professor Leon Levi, F.S.A., F.S.S., &c., and there was a large number of ladies and gentlemen present.

The meeting was opened with prayer by Mr. Morgan, who also read appropriate passages of Scripture.

The CHAIRMAN stated that a telegram had been received from Mr. Henry Richard, M.P., apologising for his inability to be present, expressing his cordial sympathy with the movement, and hoping that ladies would do all they could to help his motion in Parliament in connection with this question by means of petitions, &c. The chairman observed that the request of Mr. Richard would be regarded by the ladies as a command, and he was glad to see that a Parsee gentleman had also set to work to obtain signatures for Mr. Richard's motion. There were also letters apologising for absence from Mr. Mundella, M.P., Mr. Pease, M.P., Mr. Firth, M.P., Mr. Jacob Bright, M.P., and others, ladies and gentlemen, who would have been glad to have been present this evening.

The CHAIRMAN then delivered the following address:—Ladies and Gentlemen,—We have great reason for congratulation at the triumph of the Liberal cause at the last election. As a society we are outside party politics, nevertheless we are deeply interested in the foreign policy of the country, and when we saw its persistent course of aggression, its disregard of the rights of weaker nations, its superciliousness towards great Powers, and its adherence to an antiquated system of diplomacy worthy of the days of Mazarin and Richelieu, we felt, or many of us felt, that the sacred cause of peace was not safe in their hands, and we were very glad that the nation gave an unmistakable verdict against their continuance. (Applause.) We gladly identify the Conservative party with the motto "Peace with Honour," as we are pleased to identify the Liberal party with that of "Peace, Retrenchment and Reform," but from both we ask facts, not words only. We are not satisfied with good intentions. We desire an earnest determination to maintain a policy of peace, a disposition to minimise differences, whenever they should occur, with any State, and a greater regard for our sacred duties to God and to man than for national aggrandisement and national ascendancy. (Applause.) Personally, I have great confidence in Mr. Gladstone, and the economic interests of the country are safe in his hand. (Applause.) But the Liberal party, as such, has not committed itself to the political programme of Mr. Gladstone; and we shall need to be very watchful and very expert in detecting any step which may lead the nation astray from the path of peace. Opportunities will not be wanting, I am sure, for testing the strength of the good intentions of the Government. Above all things, public opinion must be on the right side, if we wish the Government to act aright. There are two ways of promoting peace. One is by commending and inculcating the principles of peace in the very heart of the people. The other is by endeavouring to remove causes of war, and facilitating the peaceful solution of disputes. It is for you, ladies and gentlemen, to elevate the morals of the people, and to instil among them a kind of horror for the crime and evil of war. (Hear, hear.) And we must do what we can, by the promotion of international arbitration, the diminution of armaments, and the extension of commerce and other bonds, to render war less and less likely to be resorted to. It is, indeed, a disgrace to civilisation and to Christianity, that in this nineteenth century, the principal nations of the world should spend some £170,000,000 a year for their armies and navies, and maintain some 3,000,000 of men, the very flower of their manhood, in perfect idleness, engaged in the art of destruction, and not in that of production. Look at the state of British finances. £32,000,000 was actually spent by this country for war purposes last year. There is now a floating debt of more than £25,000,000, to say nothing of the unknown liabilities arising from the wicked Afghan War. Are other countries any better? Far from it. Germany and Italy are oppressed by their war expenditure. The Italians want the abolition of the Grist Tax, which is far worse than the old Corn Law in this country; but with such heavy expenditure as £9,000,000 for military and naval purposes, how can they abolish the Grist Tax—or any tax? Our friend, Mr. Richard, has given notice in the House of Commons of a motion for an address to the Crown, praying Her Majesty to enter into communication with other powers, with a view to bring about a mutual and simultaneous disarmament. What is wanted is that the British Government should give a good example in making a great and substantial reduction in the army and navy estimates. There is nothing like a good example. At the same time, we must not forget the dif-

ferent conditions in which States are situated in this respect, from internal troubles and external relations. The policy now pursued all over Europe is perfectly suicidal. It must not be persevered in if we wish for progress and freedom. Ladies and gentlemen, we all can do something in so good a cause. It is fit that ladies should use their influence in the cause of peace. It is not as a political agency that this society has been established. It is rather as Sisters of Mercy, as sympathisers for the public weal, that you are banded together. From the bottom of my heart I wish you good success, and may God bless, very abundantly, all your labours of love. (Much applause.)

The HON. SECRETARY (Mrs. Southey) read the report for 1879-80, which set forth that for the last three years the reports of the society had gone forth in especially sorrowful lament; for how could it be otherwise, when our own country, the land of the Bible, the land of professed freedom, was committed to the dishonour of upholding the oppressor, and to the horrible barbarism of aggressive warfare? Now, however, we might well strike a happier and more hopeful keynote, for England's own voice had been heard in favour of Peace, Retrenchment, and Reform. The work of the auxiliary during the past year has been chiefly as follows:—The distribution by members of tracts, essays, circulars, and appeals, publicly and privately, one member alone having been the means of giving away 1,800 at railway stations. Ministers have been communicated with both personally and by letter, and their influence asked to be exercised much more decidedly on behalf of this question. Parliamentary candidates and teachers in schools have been appealed to, and Bands of Hope classes addressed. It was also stated that the work of collecting signatures for petitions in favour of Mr. Richard's intended motion in Parliament for the reduction of armaments, has been generally taken up by the members. The progress of branch associations was also noticed with gratification. That at Wisbech has just issued its first report, and comprises 723 members. At March another association is organising, and numbers already 150 members. Encouraging mention was also made of branches at Leeds, York, Sheffield, and Hackney. At the last-mentioned place 15,000 tracts on Gospel and Peace subjects have been given away, over 7,000 being distributed during the General Election. The passing away of six members was recorded with sorrowful and affectionate remembrance, viz.—Mrs. Christine Alsop, Mrs. C. Bastin, Mrs. Edmund Fry (widow of the beloved Edmund Fry, so long associated with the cause of peace), Mrs. Judge, Mrs. Haycroft, and Miss Callow. Sixty-nine members have been added to the Central Association, making the present total 442.

Mrs. AUCKLAND moved the following resolution:—"That the report be adopted, and that this meeting, believing in the Divine principle of love as the great social regenerator, desires to reiterate its conviction that the war system is antagonistic to Christianity, and injurious to the best interests of mankind." Mrs. Auckland observed that all must feel that Divine love was the keynote which stirred women's heart to work, and whether they worked in connection with the peace question, or in connection with the other social questions of the day, generally the workers were those who had first given their hearts to Christ, and acknowledged Him as their leader. She thought they must feel that in connection with the peace question, Christ was their great Leader. Had He not said that those who "take up the sword shall perish with the sword"? In regarding the terrible armaments which existed in Europe, and the terrible desolation which war involved, the hearts of women, without taking any political side, had been stirred, and as women they had watched the political atmosphere of the last few weeks, prayed to God that He would send us peace in time, and determined to influence women, their sisters, and their children, their boys especially, against militarism. The work of women particularly must be with the young. Mothers ruled as queens in their own households over their children, and she wished to recommend to them that there should not be the military drum and other military toys in the nursery. (Applause.) That was one means from which the little ones learned the attractions of the military march, and became imbued with the military spirit, and with the idea that "when I am old enough I will be a soldier and carry the gun." There was great truth in the words of a great commander, who once said, "Give me the mothers and I have the children." (Applause.) Another point which should be seriously considered was the military drill of the schools. Some time ago a vigorous effort was made to fire the boys of the metropolis, and there was an extraordinary demonstration in one of the parks. This was regarded as the thin edge of the wedge which was to precede the introduction of the foreign idea of military conscription. The ladies of the London School Board set their faces strongly against this, and it was exceedingly unlikely that it would happen again. (Hear, hear.) If the matter had been dealt with in Board schools, should not the attempt also be made to extend the movement to colleges,

and to the day-schools for boys; and though their bearing might not be quite so upright and soldier-like, the military feeling would also be absent. (Applause.) Mrs. Auckland quoted statistics showing that our military system is productive of immorality and crime, and expressed her belief that the day would come when we, as a nation, should be no longer in the dark days of butchery, but take our stand as befitting the nineteenth century, and say that arbitration should prevail in the place of international warfare and conflict. (Applause.)

Mr. LALMOHUN GHOSH said that if we turned our eyes to the North-Western frontier of India, and considered what had been done there in the name of England, it could not but be thought that the work which this society sought to carry out was of the most difficult and arduous character. It was for England to set the example in respect to this matter, for he believed that such an example could not but be followed by all the other nations of the world. They must set their faces strongly against the imitation of the tawdry imperialism which had cost our neighbours across the Channel so much blood to get rid of. (Applause.) Even in this country we had seen and lamented certain attempts in that direction, but it was to India that we must look for the worst phases of the disorder. India had special reason to deplore the policy of mock imperialism of which her inhabitants had been the victims during the last three or four years. If it had been simply a question of Her Majesty taking a new title, the inhabitants of India would have had little to say against it. But the new regime had been only the prelude to oppressive laws, crushing taxation, and coercive legislation. War could not be carried on without a lavish expenditure of money, and the Indian Government found it therefore necessary to impose fresh taxes upon the famine-stricken population. The war in Afghanistan, like the war in South Africa, was one of the most unjustifiable which had ever been forced by a great Power upon a weaker neighbour. It was the old story of the wolf and the lamb. (Hear, hear.) The principles advocated by the society had already been adopted in the case of the Geneva arbitration, and we had now at the head of the Government the great statesman whose name would go down to posterity as being the first to remove international questions from the decision of the battlefield to the peaceful arbitrament of the hall of Justice, in the matter of the Alabama claims. (Applause.)

Signor VIGANO, of Milan, delivered an address in Italian, in the course of which he expressed himself in favour of the principles of the Peace Society, and augured success from the fact that the ladies had taken the matter up. (Applause.)

The resolution was then put to the meeting, and was carried unanimously.

Miss S. E. GAY moved "That this meeting deeply sympathises with the unhappy condition of the peoples in all countries oppressed with the burden of militarism, being fully conscious of the suffering condition of women and children especially in such cases, and hails with satisfaction the motion about to be introduced by Mr. Richard for the mutual and simultaneous suppression of European armaments."

Mr. JONES (County Durham) seconded the motion, which was supported by lady speakers, and also carried unanimously.

The customary vote of thanks to the chairman brought the meeting to a close.

CHRISTIAN EVIDENCE SOCIETY EXAMINATIONS.—The society has just issued the awards of the examiners as follows:—In the advanced grade, for papers on "General Evidences of Christianity," first prize, Henry Courtenay, Dublin; second, third, and fourth, respectively, Louisa Flowers, Alice Cawthorn, and Rose Randolph, Brighton. On "Prophecy," second, Alice Martin, Hoxton; fourth, C. F. Cooper, Liverpool. On "The Holy Scriptures, their Inspiration and Canon," second, Isabella Maffett, Ventnor. In the elementary grade, on "General Evidences," first, John Appleby, Leeds; second, Emma Pierce, Bristol; third, Robert Day, Dublin; fourth, Clara Gill, Camden-town; fifth, F. J. Rogers, Liverpool; Lewis Parry, Liverpool; and William Jackson, Galway. In the special examination for schools, the prizes were all awarded to girls in the Haberdashers' Schools, Hoxton; second, Marianne Dearlove and Alice Hathway; third, Emily Perks; fifth, Emily Bouch and Susie Smith. Fifty first and second-class certificates were also awarded to other candidates in the several divisions. Information respecting examinations may be obtained at the society's office, 13, Buckingham-street, Strand, W.C.

EXETER HALL.—Although the formal making-over has not yet taken place, Exeter Hall may be regarded as the property of the Young Men's Christian Association. The purchase-money has been subscribed, and funds are coming in towards the additional £15,000 which will be required for the necessary alterations. The new premises, it is hoped, will be ready for occupancy in August, when Exeter Hall will become the headquarters of the Association. The building in Aldersgate-street is to be enlarged, and retained as the branch establishment for the City.

RAGGED CHURCH & CHAPEL UNION.

THE twenty-seventh annual meeting of this society was held in the Lower-room, Exeter Hall, on Tuesday evening, under the presidency of Col. J. W. F. Sandwith, supported by the Revs. Burman Cassin, M.A., W. Frith, R. C. Billing, M.A., W. A. Blake, G. M. Murphy, W. Tyler, C. F. Vernon, J. Richards, Capt. Smith, Mr. W. Bramston, Mr. H. Tarrant, &c. The proceedings commenced with singing, and the Rev. J. Richards offered prayer.

The Rev. BURMAN CASSIN, the hon. sec., read an abstract of the report, which, after some prefatory remarks, said that were it possible to tabulate with accuracy the reasons assigned for non-attendance on public worship, the committee believed that when due allowance was made for subterfuges, there would still remain a large remnant who might plead poverty in extenuation of their neglect. The tendency of ecclesiastical architecture was in the direction of ornament, and in many instances the mode of conducting Divine worship exhibited a departure from the simplicity to which their forefathers in the faith were accustomed. (Hear, hear.) Elegant structures, and what were called improved services, operated prejudicially upon the masses of the toiling population, and the order of teaching current, however consonant with the taste and culture of educated hearers, often was beyond the reach and above the comprehension of the uneducated masses. As children's services had been adopted for the purpose of instructing the little ones of the flock, so ragged church services were needed for people who must be taught the very alphabet of the Gospel, and be trained, step by step, in the elementary stages of religious knowledge. Ignorance of Divine things characterised myriads of their fellow-countrymen, and must be dispelled by unwearied and assiduous culture in the first principles of the doctrines of Christ. To get at the people must be the primal endeavour of every philanthropic evangelist. The means employed must be exceptional, but the benefits conferred would be real. Hence all cavil about propriety must be laid aside in the presence of a gigantic and threatening danger. (Hear, hear.) If the multitudes were not brought under Christian culture the emissaries of evil were abroad with their medicaments and nostrums. If the Church of God failed in its mission, and fell short of its duty to the poor, the neglected, and forlorn, other agencies would be called into play, and the result might be civil convulsion, as well as eternal despair. On the lower ground of public safety, as well as on the higher plea of Divine obligation, the committee would respectfully urge the claims of the Ragged Church and Chapel Union upon the Lord's people, assured that existing communions must be largely benefited by embarking upon such works of faith and labours of love as tend to advance the progress, personal, social, and spiritual, of those who are ignorant and out of the way. "How to reach the masses?" was a problem propounded a few years ago with reiterated frequency, but it had since been satisfactorily solved. The agents of the London City Mission, the Bible woman, the colporteur, and the Scripture reader have sought and gained access to the abodes of penury, and many a resplendent jewel had been rescued to the praise and glory of Redeeming Grace. If the people would not come to church, the Church, in its living presence and power, must go to them, and until that was done everywhere, the ministry of mercy would not have been fulfilled. The committee claimed for the Ragged Church and Chapel Union distinctive recognition, both in the score of adaptation and on the ground of success. Though much had been done during the last twenty years by the increase of churches and chapels to overtake the spiritual wants of the people, there was little improvement in the average attendance in places of worship. The toiling myriads of the industrial classes and casually-employed poor were still to be found outside, rather than inside, the walls of their sanctuaries. Despite theatre services, it was to be feared that more than a million of those who might attend the house of God were regularly absent. How to combat that growing aversion to the ordinances of religion was a question which remained unsolved. In some parts, where churches and chapels were sparsely attended, Mission Halls were full, and seemed more in favour with the multitude than recognised sanctuaries. Perhaps the greater freedom permitted, and the homely style of address adopted, rendered Ragged churches more acceptable to the very poor; and the conviction was deepened that to those extemporised institutions must they look for the remedy sought. The attendance had maintained the average of former years, and in some cases had largely increased. The reports from the different stations were full of interesting details, which were of great value as testimonies to the solidity and success of the enterprise upon which the committee were embarked. A résumé of the work done at the various stations was then given. The receipts for the year had been £478 19s. 11d., and the expenditure £467 16s. 10d. Balance in hand, £12 3s. 1d.

The CHAIRMAN said he felt it a very solemn thing when they, as workers in the Lord's vineyard, stood on that platform from time to time, to give an account of their steward-

ship. Wherever there was solemnity there could not be indifference, and therefore there must be earnestness in their gathering, and they need not be discouraged because they had not a full room that evening, for, though few, they were in earnest. If the income was small he would remind them of the thousands of immortal souls that even that little sum of money had enabled them to reach through that agency. It was twelve years ago since he first became acquainted with that society and spoke at one of its meetings, and his interest in it had deepened ever since. Many of them preferred the little Ragged churches and chapels to the architectural structures, into which they could not expect the poor and ignorant to enter and sit down with the society they met with there. How were they to hear the Gospel unless they could be invited in by such an agency as that, which preached the Gospel to them in those small structures. A witty canon once said that he would rather see souls uncanonically saved than canonically lost, and they must stand by that society and strengthen the hands of those who preach the Gospel of salvation.

The Rev. R. G. BILLING, M.A., Rector of Spitalfields, moved the adoption of the report and appointment of committee. He had great pleasure in taking part in that annual gathering, when they met to encourage one another in that work which was precious to their Lord and King, because it was His desire that the poor should have the Gospel preached to them. He believed that through the agents of that society many of the poor were reached who would not be reached by any other instrumentality, and, therefore, he rejoiced in its work. That was a meeting of workers. He was rather tired of conferences. It was pleasant to attend them, but rather unpleasant to find all their workers running off to attend them, making it rather awkward for those who had to carry on the work. He believed that society was doing a very great work. He came from the east of London, which was one of the very best spheres for workers anywhere. Some people were never satisfied with their spheres, and to one gentleman who said he wanted a larger sphere he had suggested a hemisphere. (Laughter.) They wanted workers who would stick to their work. There was a great work to be done in the east of London. At one of their rooms, which was used for Sunday services, they had a Saturday afternoon meeting for children, who had a choir to lead the singing, and all the work was carried on with the object of bringing the waifs and strays under kindly Christian influence, and leading them to Christ. As a parochial clergyman he thought they should always look upon those mission-halls as stepping-stones to their churches. He did not quite agree with the idea that the poor would not come into their churches, for they only needed to know that they were welcome; and he had for many years warred against those people who would exclude them from the churches. He had been charged with making the church a den of thieves, but it was just that class of people that he wanted to reach, and if they could be assured of a hearty welcome, and be made to understand that they wished them to come to church because they desired their conversion, he believed they would come. (Applause.)

The Rev. W. P. INSLY, M.A. (Rector of Christ Church, Watney-street) seconded the resolution, although he felt that some remarks in the report about the tendency of ecclesiastical architecture in the direction of ornament and the improved services might apply to his church, which was not without ornamental decoration and musical service. Perhaps there was some reason for the condemnation, for though there were persons who could be induced to attend such services as those, there were still many who would not attend any at all. There were some purposes in life for which it was possible to be over-educated, although he did not want to glorify ignorance at the expense of knowledge, and there might be occasions and persons and places where the presence of a small amount of knowledge might succeed better than a large amount. He had heard an illiterate Scripture-reader pour forth a flood of eloquence, which compelled the attention of his auditors, and filled him with admiration, despite of his defective grammar and misplaced h's. He had often admired the direct way in which street preachers addressed their audiences, and had walked away feeling that some times there were better things than university degrees. He had a mission-hall for those who did not care to attend church, and who felt that their ragged clothes were out of place beside their well-dressed neighbours. They needed preachers and teachers who could use illustrations with which their audiences were familiar, and it was because that society assisted in supplying such preachers and teachers, and the places where they could minister, that he had such pleasure in recommending it to their support. He was glad that it had had such a prosperous year, especially in a time of depression, and he believed it would go on and prosper in the future as in the past, and that a rich harvest of workers to God's honour and glory would be drawn to its ranks. (Applause.)

The Rev. G. M. MURPHY moved the following resolution:—

That this meeting rejoices in the practical fulfilment of the Divine injunction to preach the Gospel to the poor, which is effected by means of the various mission and preaching stations in connection with the Union, and trusts that the committee may be enabled, by the liberality of the Christian public, greatly to extend their operations.

He was glad to be there, because he was a mortal enemy to rags. It was always an offence to him to see men and women with garments as if they had been taken in in parts and stitched together. But while there were rags they ought to be able to meet the necessities of those who wore them. If they wanted a big meeting they must have some sensational announcement; but in London there was no sensation about its poverty, misery, and ungodliness. People would go frantic about the blacks, and browns, and blues abroad, while they were heedless of the heathen at home. There was a great deal of sensationalism in regard to religious matters, and they ought to look the matter in the face, and try if they could not move the people to enjoy religious worship. He did not think working people objected to music, but that they liked homely music, and a good deal of it. Nor were they much afraid of the preaching being too high for them. If a man preached the Gospel of Christ they would understand it, and there was not a working man in the slums of London who would not have listened to the preaching of Paul. They could understand scriptural works, and they could appreciate the Gospel if placed before them in a pleasant way. Preachers must get away from conventionalism, for the people were tired of that sort of thing. He had been at work in the South of London for many years, and his congregation had raised between thirteen and fourteen hundred pounds for Christian effort of one kind and another. There was a very great deal of caste feeling in the churches, which must be got rid of. Their churches should be little common-wealths, all classes mingling together and listening to the Gospel of Christ. What was desired by that Union would be attained by opening unpretentious places for worship, but that could not be done without money, and as the cost of each of their stations only averaged about £4 10s., it seemed a wonderful work being done at a wonderfully small cost. A society like that should be better supported, and he hoped it would be. He was glad to find that they did not bribe the people to come to their meeting, for he believed it was a curse to the people to bribe them to come by free breakfasts or dinners. The people they did not want came, and those they wanted would not come, because of the stigma attaching to that bribery. At his church they had a collection at each meeting, and so beat back the charge that working people went to church for what they could get. And those collections had taught them habits of thrift.

Captain J. SMITH seconded the resolution, which was adopted.

A vote of thanks to the chairman was moved by the Rev. W. TYLER, and seconded by the Rev. W. FIRTH, and adopted. The Rev. B. CASSIN then closed the meeting with the benediction.

"A CHURCH WITHOUT A NAME."—At a crowded meeting of Mr. Macrae's congregation, in the Kinnaird Hall, on Tuesday night, Mr. Macrae, referring to a statement made at the Synod that they had left the United Presbyterian denomination and belonged now to no denomination at all, said that so far as this was true he was glad of it. It would, of course, have been easy for them to assume a denominational name, but such names were far too numerous already, and he hoped they would be able to get on without one. He would rather they were known by character and Christian influence than by a name. Better be the nameless man in Scripture who cast devils out than the man who, with a name, had let the devil in and betrayed the Master. The first disciples were called Christians. He hoped their ambition would be to deserve that name, and to seek no other. He would be glad if the absence of any sectarian name helped them to recognise the brotherhood of all in the various denominations and outside of them, who had in them the spirit of Christ—who, with or without Church names, loved God and sought the good of their fellow-creatures. He thought a Church, to answer the Divine idea of its nature and purpose, should be such that no good man would be shut out, and no bad man abandoned.—*Aberdeen Herald*.

The will of the Rev. Alexander Raleigh, D.D., late of 27, Ladbrooke-grove, who died on April 19 last, was proved on the 7th inst. by Mr. Samuel Raleigh, the brother, the Hon. Lord Adam Gifford, Mr. John Gifford, and Mr. Thomas Raleigh, the nephew, the acting executors; the personal estate being sworn under £12,000. The testator bequeaths to his executors nineteen guineas each; to his wife, Mrs. Mary Raleigh, his furniture, plate, and other household effects; and the residue of his real and personal estate is to be held upon trust for his wife for life, if she so long continue his widow, she maintaining and educating any child of his under age and unmarried, and then for all his children and the children of any deceased child as his wife during widowhood shall appoint, and in default of such appointment to his children.

THE ABORIGINES PROTECTION SOCIETY.

THE annual meeting of the Aborigines Protection society was held, on Wednesday evening, at the Devonshire House Hotel, Bishopsgate-street Without. There was a large attendance. Mr. Wm. Fowler, M.P., presided, and was supported by several other Members of the House of Commons and a large number besides of the more influential friends of the society.

The SECRETARY, Mr. F. W. CHESON, read the annual report, the major portion of which was devoted to a review of the South African question, and of the society's action in relation thereto, during the last twelve months. In referring to the Zulu settlement, the committee expressed a hope that Zululand might be preserved as a native State, and the civilisation of its inhabitants promoted by moral and peaceful agencies. They considered that the nation owed a great act of reparation to the Zulus, and urged that the Government should, as a first instalment, liberate Cetewayo and restore him to his own country. A recent interview which a Zulu embassy had had with Bishop Colenso showed that the Zulus generally did not even now know what evil either they or their King had done which justified the invasion of their country, and that they followed Cetewayo in his exile with their sympathy. In discussing the question of native policy in the Cape Colony, the committee remarked that Sir Bartle Frere was unquestionably the most formidable opponent the society had ever been called upon to encounter in South Africa. They specially condemned the new Vagrancy Law, which gave a dangerous power to justices of the peace to subject natives to imprisonment and hard labour. Cases of great hardship had occurred under this law, one of which was the imprisonment of a native minister of the Free Church of Scotland for travelling without a pass. The confiscation of Moirosi's country was protested against as an act of injustice to the Basutos, to whom it belonged, and the proposed disarming of that tribe, whose loyalty had never been challenged, was emphatically condemned as being calculated to provoke another native rising.

The CHAIRMAN expressed regret at the unavoidable absence of his honoured relative, the Member for the City of London, for although they sat on opposite sides of the House they were both ardent in support of the society. He felt bound to express his sense of the gravity and the danger of the situation in which South Africa was now placed, and to enter his protest against the cruelty and injustice to which the people of that country had been subjected—people who were unable to protect themselves from the mighty power of England. As for the Zulu war, he never felt himself so disgraced in his life as an Englishman as when he read the accounts of that campaign. He had found it difficult for a long time to ascertain clearly the real cause of the war. He had at last come to the conclusion that it was owing to the peculiar constitution of the mind of the Chief Commissioner, and to a score to which that gentleman had fallen a victim. He thought that great honour was due to Bishop Colenso for the manner in which he had spoken out on this subject. (Applause.)

Mr. FIRTH, M.P., moved the adoption of the report. He expressed his great interest in the subject of which the report treated, and testified to the necessity of such a society as the one whose operations it recorded. As for the late war in Zululand, and the circumstances which led to it, he believed no civilised nation would dare to treat another civilised nation in such a way as we had treated the people of South Africa, and he denounced in strong terms the policy under which such a treatment was possible.

The adoption of the report was seconded by Mr. LALMOHUN GHOSH, a native barrister from Calcutta. The other speakers were Mr. G. Palmer, M.P., Dr. Humphry Sandwith, Lieutenant-General Sir J. E. Alexander, and Mr. Alderman M'Arthur, M.P.

A deputation from the Aborigines Protection Society will wait upon Lord Kimberley this afternoon to protest against Sir Bartle Frere's native policy in South Africa. The deputation will be introduced by Mr. Froude, and will ask for the appointment of a Royal Commission.

REFORMED EPISCOPAL CHURCH.—In addition to the sum of one hundred guineas presented to Bishop Gregg, of the Reformed Episcopal Church, by the members of his congregation at Trinity Church, Southend, Essex, on April 23rd, the second anniversary of the opening of that building, a further sum of £1,200 has since been presented by a gentleman (member of his congregation), thereby removing the remaining debt which has existed thereon. These amounts, with a further sum of £1,312, contributed towards various objects by the members of this congregation, show a total of £2,617 raised since Easter, 1879, by this church, in a small sea-side town in Essex. We have in these facts clear proof of the estimate in which the Reformed Church is held in Southend, where, as being the first Reformed Episcopal Church in England, it is best known, and where it has been most assailed.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

At the opening of the fifty-fifth anniversary of the British and Foreign Unitarian Association, the members and friends assembled for Divine worship in Essex-street Chapel, Strand, at eleven o'clock. The earlier portion of the service was conducted by the Rev. Charles H. Wellbeloved, of York; and the sermon was preached by the Rev. Richard A. Armstrong, B.A., of Nottingham. The annual meeting was then held for the transaction of the business of the association. The chair was taken at half-past one by the president, Mr. David Martineau. The principal feature of the gathering was a discussion on the question of Disestablishment, to which reference is made in another column. A resolution strongly in favour of the Burials Bill was passed, and Mr. C. H. James, M.P. for Merthyr, was elected president for the ensuing year. The report, read by the secretary, the Rev. H. Ierson, M.A., showed that a considerable amount of work had been done during the year in the distribution of the publications of the society, and the support of prison churches in all parts of the country. Reference was made to the recent deputation to the Unitarian Churches of Hungary on the occasion of their tercentenary meeting, and also to the celebrations throughout the country of the centenary of Dr. Channing's birth. In the course of the proceedings it was stated that a legacy of £5,000 had been left to the association by the late Mr. Thomas Wrigley, formerly High Sheriff of Lancashire.—On Thursday the conference was held in Essex-street Chapel, when the Rev. Professor J. Eastlin-Carpenter, M.A., of Manchester New College, Gordon-square, delivered an address upon the treatment of social and political morals in the pulpit. Amongst the speakers were the Rev. A. N. Blatchford, of Preston; Rev. Dr. E. L. Collier, of Bradford; Mr. P. W. Clayden; Rev. H. W. Crosskey, of Birmingham; Rev. H. S. Solly; Mr. Herbert Bramley, of Sheffield; and the Rev. H. W. Ferris, of Norwich. At four o'clock in the afternoon there was a collation at the Star and Garter Hotel, Richmond, Mr. David Martineau in the chair. There was a very numerous attendance. The toast of "The Queen" having been given, the chairman delivered an address, in which he gave some interesting reminiscences of a visit which he recently paid to the United States, with especial reference to the progress of the colleges in the Far West, and recommending further hopefulness with respect to the work of the association. He adverted, also, to the effort to promote free religious thought in the English Universities. Dr. R. Laird Collier, late of Boston, U.S., proposed "Prosperity to the British and Foreign Unitarian Association," to which the Rev. H. Ierson responded, and the company soon afterwards separated.

THE FRIENDS' "YEARLY MEETING."

THE annual meeting of the Society of Friends in Great Britain commenced its sittings on Wednesday, May 19, Mr. George Stacey Gibson (of Saffron Walden) in the chair.

The first subject of deliberation was the correspondence with the associated branches of the Society in Ireland, Canada, and the United States, including, in the latter country, the "Yearly Meetings" of New England, New York, Baltimore, Ohio, North Carolina, Indiana, Iowa, Kansas, &c. These communications indicate, especially amongst the Western American Friends, a very varied and energetic exercise of religious and philanthropic activity. The Indiana branch of the society, which contains about as many Friends as there are in Great Britain, devotes, through its intelligent departmental committees, much attention to home and foreign Missions, the aid of the oppressed negro and Indian races, the advocacy of the questions of Peace and Temperance, the preparation and distribution of religious tracts, and other useful objects, thus exemplifying, in a very practical manner, a sentence in the Indiana correspondence to the effect that every truly living Church must prove its faith by works of evangelisation and philanthropy. It was mentioned that, in connection with the Indiana branch, there is a Mexican mission at Matamoros, on the borders of Mexico and Texas, numbering one hundred Friends. There are also some associated meetings of negro Friends in Arkansas. The subject of higher and strictly denominational Education claims much attention amongst the American Friends. Although they are all taxed for the support of the national undenominational schools, yet they find the tendencies of the mixed association in these institutions, together with the absence of definite religious instruction, so perilous to the best interests of the young Friends, that, in addition, these American branches of the society voluntarily tax themselves for the erection and maintenance of a number of large denominational boarding-schools and colleges, as at Earlham College (Indiana), Penn College, Swarthmore, and Haverford Colleges (Pennsylvania), West Town School (Pa.), Rhode Island Boarding-school, at Providence, and other similar institutions. It is found that this combination of higher education, with a distinctly religious training, is very valuable in checking tendencies to scepticism on the one hand, and uncharitable narrowness on the other.

The branches of the Society in North Carolina and in Kansas were reported to be in a promising condition, but to be impeded in their progress by the poverty of many of their members. In one district in Kansas, where there are no forests, there are a considerable number of Friends who reside in caves, and at least two regular meetings for worship are held in such caves. Subscriptions in aid of these poor

Friends were agreed to by their English brethren.

The English or home reports then came before the meeting, and it was encouraging to hear from one county after another throughout the kingdom, statements indicating sincere Christian earnestness on the part of the local members of the Society. Two counties, Lancashire and Durham, reported that they had recently devoted increased attention to the religious oversight of their younger members during the period of life after leaving school. Such young Friends have been gathered in groups of about twelve, and have had affectionately brought before them their individual responsibilities in relation to the solemn duties of life and the gifts of Divine Grace, and also their privileges as members of a Christian Church. Mr. Arthur Pease (M.P. for Whitby) made some instructive remarks as to the importance of more definite efforts by the Friends in this direction, in order to secure to their young men and young women the religious benefits which are aimed at in the Church of England by confirmation, and in the Methodist Churches by the valuable oversight and individualisation of small "class meetings."

The subject of the duties of the "elders" of the society also claimed some serious attention by the Yearly Meeting. A desire was expressed that a more practical and expanded view of the functions of this office of "elder" might be more generally adopted by the Friends than in the past generation, and that they, together with the "overseers," might not, as formerly, restrict themselves to a mere vigilance over the soundness of the ministry, but avail themselves of their special opportunities of usefulness for the sympathetic encouragement and help of the flock, both younger and older, and also by the extension of kindly notice to individuals and the exercise of hospitality. Allusion was made to the binding influences of the pleasant social gatherings, which were so common at "Quarterly" and "Monthly" Meeting gatherings of the Friends in the old coaching days, of slower travel and longer local distances, than in these times of railway swiftness and hurry. It was hoped that the "elders" in particular might seek to devise and exemplify attempts to increase this social element amongst the members of the Society, and also that they might especially cultivate the kindly and sympathetic graces so essential to all church prosperity, in accordance with the Apostle's allusion to the value of such sympathy in Christian communions, when he exclaimed, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers." It is paternal sympathy that all the Churches need, far more than the offices of the myriad teachers and preachers, such as those of whom St. Paul could say that they were merely "able to admonish one another," a very easy and common function, apart from the element of kindly grace and good feeling.

Mr. Richard Hall Rutter, of Newcastle, made some excellent observations as to the importance to ministers, as well as all other Christians, of the private visitation of the sick, the poor, and the lonely. He remarked that there are some special dangers to those ministers who merely preach to numbers, and that always there seems to be somewhat of a demoralising tendency in the influence of large numbers and aggregations of persons. Hence humble sympathising efforts at individualisation must also be cherished. (Mr. Rutter is himself a valued minister, perhaps second to none in the Society, for true spiritual depth, intellectual power, and practical common sense.)

The annual statistics of the Society of Friends, as presented to the yearly meeting, show a net increase of 183 members during the year. There are in Great Britain, 14,894 members of the Society. These, with the 2,938 Friends in Ireland, show the total numerical strength of the denomination in the British Isles to be 17,832. But there are, in addition, 5,660 attenders of the 309 meeting-houses of the Society, who are not yet admitted into membership. About 40 attenders have recently been admitted into full membership at a rural meeting in Radnorshire named Pales; but many or most of these are the descendants of old Quaker families in that district. During the year there have been, amongst the Friends in Great Britain, 283 deaths and 235 births, 297 new members have been admitted, whilst 70 members have been excommunicated ("disowned") or have resigned their membership; some also have emigrated. There are about 100 Friends scattered over New Zealand, 200 in Australia and Tasmania, and a few in Natal and Cape Colony, in South Africa. One or two of the London meetings of Friends have of late years adopted the useful plan of preparing fraternal messages and counsel, in manuscript to be sent separately, and with the signatures of a number of old acquaintances, to some of those distant and often isolated brethren and sisters on the other side of the globe. Such a course might, with advantage, be more generally adopted.

Nearly the whole of one day was devoted to a discussion on the general condition and prospects of the Society, and much valuable thought was expressed by many speakers. Mr. Isaac Brown, of Kendal, impressed it upon the assembly that any Christian church, or individual member, to be in a healthy condition, must be characterised by a practical zeal to diffuse the knowledge and blessings of Christ's grace amongst those around. Also that true spiritual guidance can only be expected in conjunction with a diligent use of those means of growth and of instruction which the Holy Spirit has Himself ordained and blessed, and, in particular, the prayerful searching of the Bible. These counsels were timely. And, in connection with them, it may be mentioned that, at one of the London meetings of Friends, on the previous Sunday, it had been remarked, in relation to the same subject, that there is a strict economy of spiritual instruction, as was illustrated in the case of Cornelius the Centurion. God had a special message for him, and could have given it by immediate inward revelation. But, no. An angel was sent, but merely to refer the Centurion to St. Peter: "he shall tell thee what thou oughtest to do." So, now, God gives spiritual impulses to good men. But these are not to take the place of the Holy Scriptures, which are already dictated by the Holy Spirit. It is still "send for Peter," or

"read St. Paul," or "search the words of the Saviour." Spiritual guidance implies spiritual industry, with common-sense and spiritual economy. God does not guide men mechanically or unintelligently, or like the hands of a clock-face, but in perfect harmony with the Divine laws of intellect, of heart and of science.

Mr. Fielden Thorp, of York, added some useful advice as to the universal duty of family devotion, and the individual and real responsibility of the head of each household to lead his family nearer to God, and not, by criminal timidity or sloth, to withhold from them the counsels, the example, and the incitements needful to induce them to know and accept their heavenly Father's love.

Several speakers expressed alarm at the sceptical dangers of modern literature. But, in reply, it was pointed out that no merely precautionary care, or authoritative prohibitions, are sufficient to guard against this danger, because even the most respectable periodicals and reviews, as for example, the *Nineteenth Century*, contain, at times, articles as avowedly atheistic as the writings of Thomas Paine and other infidels. Such journals reach almost every library table. The only effectual counteractive, it was urged, is the clear and constant presentation of the fundamental truths of Divine grace, and especially the paramount claims of Him who has shed His own most precious blood to win the willing loyalty of grateful souls.

The same principle was mentioned by several speakers as being the only effectual guide in regard to recreations and indulgences, such as the dance, the theatre, or the oratorio. No hard and fast line can be laid down. The safest and strongest rule is the habitual self-application, in all such cases, of the inquiry, "Does my indulgence, in this direction, tend to separate myself or others from the love and conscious presence of my gracious God and Saviour?"

There are usually present at the English "Yearly Meeting" gatherings several ministers from America; but this year there is only one such visitor—Mrs. Watson, a lady whose unaffected humility and quiet simplicity are comparatively free from that tinge of unpleasant dogmatism and harsh masculinity which too frequently characterise American lady speakers, both amongst the Friends and other bodies. Her remarks bear the impress of true Christian experience, and are illustrated by homely, yet instructive references. For instance, in one of her sermons on the need of special humility and Divine communion after ministerial or philanthropic efforts, she observed that every cup or basin needs to be washed after being used, adding, "We women know this very well." But she gave it a useful spiritual application. She also spoke of the gradual and patient dealings of God with His people, saying that He usually calls them even to the greatest services for Him, only by degrees, step by step, and further, that the performance even of great services for God is, in general, of gradual accomplishment, stage by stage and day by day.

Several interesting memoirs of deceased Friends were read, and amongst them, one relating to Mr. John Elliott, who, during two recent years, was Mayor of Liskeard, in Cornwall. It was mentioned that, having served the Lord in his youth, he had experienced His faithfulness to the end of life. It was also stated that, although a man of deep spirituality, he had believed it to be his duty to engage actively in municipal and political affairs. Some Friends, in connection with this, alluded to the political and municipal influence, so largely shared, at the present time, by the Society of Friends, which, although one of the very smallest of sects, numerically, is now represented in Parliament by ten M.P.'s and by twelve other M.P.'s (ex-Friends) who were born and trained in the society. Many aldermen and town councillors, in various localities, are also Friends. The present Mayor of Leeds (Mr. George Tatham) is a consistent and conscientious member of this body. So was Mr. John King, recently Mayor of Manchester. Another Friend, Sir John Barrington, was lately Lord Mayor of Dublin. Such prominent influence, possessed by this little Society, indicates great energy amongst its members, an energy whose source must be traced to the special clearness with which the Friends inculcate upon their young people the duty of a responsible use of life and of its opportunities of public and private usefulness. The Friend holds that no earthly superior can come between his individual soul and God, so as to relieve him of any of this inalienable responsibility. An earnest desire was expressed, in the Yearly Meeting, that those of its members who hold conspicuous public positions may discharge their duties in an humble and godly spirit, seeking, above all things, to manifest hearty loyalty to the King of kings, and practically to regard, as ever paramount, the claims of the Divine goodness on their individual allegiance.

A memorial in favour of the recall of Sir Bartle Frere has been prepared, and has been already signed by a considerable number of Members on the Liberal side of the House.

MR. SPURGEON'S ORPHANAGE AND COLLEGE.—Many of our readers will have noticed that the late Mrs. Tyson, of Upper Norwood, whose will has just been proved, leaves £40,000 to be divided between Mr. Spurgeon's Orphanage and College. This statement, which has been widely reported, we regret to say is misleading. The £25,000 which is left for the Stockwell Orphanage is subject to nine annuities; hence a quarter of a century may elapse before the whole of the money falls into the treasury of the Orphanage. The residue of Mrs. Tyson's estate, which was to be given to the Pastor's College, unfortunately will be lost to that institution by the Statute of Mortmain, this clause of the will having been inserted within twelvemonths of the testator's death. We might mention that the foundation-stones of Mr. Spurgeon's new Orphanage for Girls at Stockwell will be laid on the occasion of the *fête* towards the end of June. Mrs. Spurgeon will, it is expected, lay the memorial-stone of one of the houses, which is to cost £1,000, and will be the joint gift of Mr. Spurgeon and Messrs. Passmore and Alabaster.

EPITOME OF NEWS.

DOMESTIC.

HER Majesty, accompanied by Princess Beatrice and the Princesses Victoria and Elizabeth of Hesse, arrived at Balmoral at three o'clock on Saturday afternoon.

The Court is expected to remain in Scotland for five or six weeks.

Her Majesty completed the sixty-first year of her age on Monday. The official celebration will take place on Saturday next.

Prince Leopold has arrived at Quebec. He was received by the Princess Louise and the Marquis of Lorne.

The *Gazette* announces that the Duke of Edinburgh has been made a Knight of St. Patrick for his services in superintending the distribution of Irish Relief Funds.

The ceremony of laying the two foundation stones of Truro Cathedral was performed by the Prince of Wales on Tuesday afternoon, in the presence of the Princess, Prince Albert Victor, and Prince George. One stone was laid with masonic rites and the other with religious ceremonies, at which the Bishops of Truro and Exeter officiated. At the subsequent dinner, laid for two thousand persons, in the Market Hall, the Prince and Princess of Wales were enthusiastically received, and the former expressed his great gratification at all he had witnessed and his very earnest hope for the successful and speedy completion of the noble work they had that day inaugurated. The Earl of Mount Edgcumbe presided at the dinner, and the Lord Mayor of London, who is a native of Truro, was among the guests. A review of the local volunteers, a display of fireworks, and a military concert concluded the festivities.

The Prince and Princess of Wales have intimated their intention to visit the Home for Little Boys at Farnham during the summer.

Mr. Knatchbull-Hugessen, on his elevation to the Upper House, will take the title of Lord Brabourne of Brabourne.

Mr. Cowper-Temple's title will be Lord Mount-Temple, derived from Viscount Palmerston's estate in Ireland.

Her Majesty has approved the appointment of Viscount Enfield to be First Civil Service Commissioner without salary.

Several members of the Liberal party intend to ask the Prime Minister "to bring the weight of the English Government to bear upon the Dean of Westminster" to induce him to reconsider his decision with regard to the proposed monument to the late Prince Imperial in Westminster Abbey.

The first meet of the Coaching Club took place in Hyde Park on Saturday, in the presence of a large number of spectators. Thirty-one teams assembled and drove through the Park, the greater number proceeding to the Orleans Club at Twickenham.

Cardinal Newman arrived at Oxford on Saturday afternoon. He was entertained at dinner by the president and fellows of Trinity College, after which a *conversazione* was given in the college gardens, which were illuminated with the lime light. His eminence preached on Sunday morning at the Roman Catholic chapel in St. Giles's, and gave a second address at the same place in the evening. Cardinal Newman was entertained on Monday by the Provost and Fellows at Oriel College at breakfast.

Professor Ansted, the geologist, died on Thursday, at the age of sixty-six. He graduated at Jesus College, Cambridge, as a wrangler in 1836, and was elected a Fellow of his college. In 1840 he was appointed to the professorship of geology in King's College, London, and subsequently became lecturer on geology at Addiscombe College, and at the Civil Engineering College, Putney. About the same time he was made assistant secretary to the Geological Society, whose quarterly journal he edited for many years.

Earl Cowper, the Lord-Lieutenant of Ireland, has subscribed £500 to the Mansion House Fund for the relief of Irish distress. He expresses a hope that the worst of the distress is now over, and that the harvest will be prosperous.

Mr. Beresford-Hope has given notice of his intention to oppose Sir T. Chambers's Bill to legalise marriage with a deceased wife's sister. As an amendment to the motion for the second reading he will propose that the Bill be referred to a Royal Commission to inquire and report upon the law of marriage in relation to the degrees of consanguinity and affinity in the various countries of Europe and the States of America.

Mr. Parnell and Mr. R. Power had an interview on Friday with the Conservative whips, with a view to secure the exclusive use of the two first benches below the gangway at the Opposition side of the House for the "active section" of the Home Rule party. They were not, however, successful, and the utmost concession they could get was the offer of the uninterrupted use of the two second benches below the gangway.

The average price of wheat last week was 44s. 8d. per quarter; that of barley 32s. 8d. per quarter; and that of oats 25s. 5d. per quarter.

An unsuccessful attempt was made on Saturday to revive the land agitation in county Meath. The collapse of that agitation is now very evident, hopes in the country having begun to revive. During last week the continued drought created alarm; but there is reported from different districts

a good amount of seasonable rain on Sunday, and Ireland is, at least, in consequence, a month nearer to harvest than was the case at this time last year. There is very little, if any, ground for the panic statements which are being made in some quarters as to the possible future condition of the country, nor are the farmers at all in the bad spirits as to their position which is occasionally represented.

"Atlas" says in the *World*:—"The publicans will probably discover that their success in throwing out Sir W. Harcourt was the most costly victory they ever won. The Home Secretary has decided to incorporate, in the Bill renewing the Ballot Act, a clause closing public-houses on polling-days; and he has been led to this conclusion mainly by his experiences at Oxford. It is believed that the adoption of such a provision would greatly conduce to order and purity at elections. Everyone will admit that the British elector, when he records his vote, ought to be sober, and the closing of public-houses on the day of the election would undoubtedly tend to secure the result. The clause will be fiercely resisted by the publicans, but the present House of Commons will not trouble itself much with the protests and complaints of the beer interest."

At the Mansion House on Monday, there being neither charge nor summons for hearing, a most unusual circumstance considering that forty-eight hours had elapsed since the last sitting of the Court, Mr. Alderman Finnis who had attended to preside, was, in accordance with custom, presented with a pair of white kid gloves.

To avoid misapprehension with reference to the Ministerial dinners on Saturday, in honour of the Queen's birthday, the *Daily News* is requested to state that Mr. Gladstone will give two dinners that night, one as First Lord of the Treasury at No. 10, Downing-street, the other as Chancellor of the Exchequer at No. 12, Downing-street. As Mr. Gladstone is unable to preside personally over the latter, he has asked Lord F. Cavendish to do duty for him in this respect.

In the division in the House of Commons on Sir Drummond Wolff's motion 170 Conservatives voted in the minority with about thirty Home Rulers, the balance being made up of English Liberals. About fifteen Home Rulers and no Conservatives voted with the Government. No prominent Liberals voted in the minority. Sir J. McKenna, Mr. O'Donnell, Mr. T. Sullivan, Mr. Redmond, and Dr. Lyons voted with the Government; Mr. O'Connor Power, Mr. O'Shaughnessy, Mr. Finigan, Colonel Colthurst, and others with the minority. Mr. Parnell did not vote. About fifty Liberal members present at the debate did not vote on either side.

A deputation from the London School Board waited on Friday upon the Vice-President of the Council on Education (Mr. Mundella, M.P.) to ask for an alteration of the rules, whereby the School Boards all through the country would be able to group the pupil teachers together in centres, and have education in the higher branches given to them by outside teachers, or persons to be paid specially for teaching. Sir Charles Reed having explained the objects of the deputation, Mr. Mundella, M.P., in reply, said that at Liverpool, where the system of grouping had been tried, very good results had ensued. He promised the subject should have his early and careful attention.

The stern of a vessel, supposed to be the *Atalanta*, has been picked up on the Irish coast and submitted to the superintendent of Devonport Dockyard, to be examined and reported upon. The Admiralty has offered a reward of £200 to the first person who gives such information as may lead to any definite knowledge being obtained of the cause or locality of the loss of the *Atalanta*, or who finds the first traces of any part of her hull or equipment.

It has been decided that a searching inquiry will be made into the loss of the *Atalanta*. Most probably, it will be at Portsmouth; and it is believed that the inquiry will be an open one.

The National Thrift Committee held a meeting at the Mansion House on Monday under the presidency of Lord Derby. After some discussion it was resolved to appoint a deputation to wait on the First Lord of the Treasury and the Postmaster-General to urge the importance of increasing the number of Post-office savings-banks, and the expediency of reducing the minimum and increasing the maximum of deposits, and also of offering facilities for the investment of small sums in the public securities through the Post-office.

At a meeting of the Birmingham Town Council on Tuesday, the Mayor, Councillor Richard Chamberlain, read the following letter from his brother, the Right Hon. J. Chamberlain, M.P., the President of the Board of Trade:—

"My dear Mayor.—Having accepted new duties and responsibilities in connection with the Government of the country, I find myself compelled to tender my resignation as a member of the Town Council and Alderman of the Borough of Birmingham. In taking this step, which I do not without some reluctance after the long and close relations which I have had with the Corporation, I desire, through you, to express to my colleagues my continued sense of the importance and value of the work in which they are engaged, and my gratitude to them for the kindness and support which I have always received at their hands. I shall ever look back

with pride and pleasure to my association with municipal enterprise, and shall retain the warmest sentiments of respect and esteem for those with whom I have laboured so long and so pleasantly, and to whom I have been indebted for such constant and generous consideration. —Believe me, my dear Mayor, yours faithfully,
—J. CHAMBERLAIN.

The municipal work of the right hon. gentleman was eulogistically referred to by various members of the Council, and after a resolution to the same effect had been carried unanimously, the Mayor was without opposition elected to fill the vacant Aldermanship.

The Union Company's steamer *Nyansa*, which has arrived at Plymouth, had among her passengers Captain Wait, five officers, and twenty-six of the crew of the steamship *American*, and Messrs. Levy, senior and junior, and Mr. Dedieck, who were passengers on the same ship. According to an account given by the passengers, when the *Coansa*, by which the passengers of the *American's* two boats were picked up, struck on the rocks, in order to save the passengers and crew, the ship was run ashore near Melmera Bay. Some boats were launched from the wreck, very much against the wishes of Captain Keane. The passengers rushed to the boats, and in spite of advice and some attempt to stop them, lowered one. In this was Mr. Paterson, of the Cape Legislature. It was no sooner launched than it dropped astern, coming in contact with the *Senegal's* propeller, and was cut completely in two. It is thought Mr. Paterson must have been struck by the propeller, as he sank before assistance could reach him. Eventually some of the passengers were landed and taken to a farmhouse, while others were taken on to Las Palmas, where some of the shore people robbed the men of their kits, and others lost their bags. The Spanish authorities, however, did all that was possible to aid the wrecked people. Nearly all the crew were attacked by coast fever at the same time, and when the *Madeira* left twenty passengers were lying ill at Madeira, unable either to proceed or return home. Those who have come back in the *Nyansa* have now recovered. When the *Senegal* struck the rock there were four captains on board—the captains of the *Senegal* and *American*, and two others belonging to steamers running on the African coast.

The Howard Association, having this week addressed the Home Secretary on the urgent need for further legislative endeavours to diminish the excessive overcrowding of the poor in various districts, Sir William Harcourt has replied by a letter in which he says:—"The subject will occupy a large share of my care and attention."

Admiral Sir W. King Hall presided over a meeting of the London Anti-Vivisection Society, held at Willis's Rooms on Friday. Resolutions were passed condemning the practice of vivisection as useless, and deciding on the presentation of a petition to Parliament, asking for the repeal of the Act permitting it.

FOREIGN.

M. Martel has definitely resigned the position of President of the French Senate in consequence of impaired health. M. Léon Say has been chosen to succeed him. He walked over the course. M. Jules Simon, though supported by M. Dufaure and some half-dozen of the Left Centre dissidents, was abandoned by M. Laboulaye and the bulk of that group, which numbers about 27, and formally retired from the contest. The Right, to the number of 121, voted blank. M. Léon Say obtained 147; M. Leroyer, 4; M. Pelletan, 2; M. Jules Simon, 1; and M. Gavardie, 1.

It is thought that M. Waddington will be appointed Ambassador to England in place of M. Say.

It has been repeatedly and recently said in Paris that Mr. Gladstone had positively rejected M. Léon Say's overture about the wine duties. There is, however, very great exaggeration in that statement, to say the least. The negotiations had hardly begun when M. Léon Say suddenly returned to Paris to look after the Presidency of the French Senate. Mr. Gladstone said nothing more than that the matter must be considered with other things.

The *République Française* entirely approves the English policy foreshadowed in the Speech, so far as concerns the rectification of the Greek and Montenegrin frontiers, which demand immediate settlement; but other matters it thinks may wait. No doubt Turkey is incurably sick, but that is no reason why its physicians should kill it forthwith and open a perilous succession. It believes Mr. Gladstone, with the responsibility of office, will be in no hurry to say the time has come to banish the Turks to Asia, "bag and baggage."

The Prince de Ligne, for many years President of the Belgian Senate, died on Thursday morning, in his 77th year. He occupied a very distinguished position in Belgian society, and at the time of the Revolution of 1830 there was some thought of offering him the Crown.

The elections to the Belgian provincial councils were held on Monday, and were, on the whole, favourable to the Liberals. The Catholic candidates were returned at Louvain and the Liberals at Arlon, Nivelles, Ardenne, and Eghée. At Namur seven Liberals were chosen. In five cases second elections will be necessary.

Prince Bismarck has been forced to modify his proposal trenching on the rights of the free port of Hamburg. A committee of the Federal Council, over which the Chancellor presided, has reported in favour of the annexation of Altona to the Customs Union, leaving untouched the Hamburg suburb of St. Pauli. The representative of Hamburg has assented to this proposal.

A duel has taken place in Hungary between Count Stephen Karolyi and Count Zichy Ferraris. The latter was accused of being a party to certain business transactions unbecoming a gentleman, and was expelled from the National Casino mainly at Count Karolyi's instigation. Hence the duel. Count Zichy was wounded, and the doctors have little hope of his recovery.

At the trial of the political prisoners at St. Petersburg on Saturday one of the accused proved that he was in Archangel, under arrest, at the time of General Mesentsoff's assassination in St. Petersburg, although he was accused of being implicated in that crime. On Friday, in the evidence given bearing upon the purchase of the poison by Dr. Weimar, the date given by the chemist who sold it differed from that in the Act of Accusation. The Public Prosecutor said the date did not matter so long as it was proved that the prisoner was the purchaser, but the Doctor remarked that it mattered very much to him, and he now remembered that, on the day named by the chemist, he bought some poison for a dog; and in this he was immediately confirmed by the owner of the dog and another witness. Witnesses were called who gave the highest character to Dr. Weimar; and the Procureur said he could have adduced testimony to the opposite effect, but that none of the witnesses were forthcoming.

It is stated from Berlin that Count Loris Melikoff had submitted a proposal for extensive political reforms in Russia. It included the creation of an elective assembly and a House of Nobles; but the Czar, it is said, declined to entertain it. The form of Government must continue as it is as long as he lives; but he will leave it to his son to initiate constitutional changes in the same way as his late father had delegated to him the work of carrying out the emancipation of the serfs. This decision has, it is stated, given rise to some anxiety and foreboding for the future.

In an article on the dispute between Russia and China the *Journal de St. Pétersbourg* says that a pecuniary indemnity would not alone suffice, and that territorial securities for commercial facilities are necessary in order to be assured against the consequences of re-occupation by fanatical Chinese.

The *St. Petersburg Gazette* says that military authorities, presided over by General Todleben, are now engaged in discussing a plan of campaign to be pursued in case of a war with China. Todleben himself would undertake the chief command, with General Prince Emeritinsky as chief of the staff. General Scobeleff, it is further stated, would be relieved of the task assigned him against the Turkomans, and would be entrusted with a prominent command.

There is, says a Bucharest telegram, no truth in the report of the impending elevation of Roumania to a kingdom. Servia protests against it.

The American correspondent of the *Times* states that there have been chosen up to the present time 712 out of the 756 delegates composing the Chicago Republican Convention, of whom by instruction or personal preference 356 are reported to be for General Grant, 223 for Senator Blaine, 72 for Mr. Sherman, 34 for Mr. Edmunds, 17 for Mr. Washburne, and 10 for Mr. Windom. Alabama, Louisiana, Colorado, and Idaho, have yet to choose their delegates. General Grant will probably get 36 from these, giving him 392 votes, or 23 over a majority. There have as yet been chosen 386 out of the 723 delegates, composing the Democratic National Convention, who are reported as follows:—For Mr. Tilden, 169; Hancock, 63; for Mr. Thurman, 46; for Mr. Bayard, 37; for Mr. Randolph, 18; for Mr. Seymour, 14; for Mr. Field, 6; and unknown, 28.

Sir Edward Thornton has informed the American Secretary of State that Lord Granville has telegraphed to him instructions to convey to the United States Government the sincere and cordial thanks of Her Majesty's Government for the *Constellation's* cargo of provisions, which, besides being an aid to the Irish people in their time of affliction, is accepted as a proof of the friendly feelings of the Government and citizens of the United States.

President Hayes has communicated to Congress the correspondence with the British Government respecting the Fortune Bay fishery dispute, together with a report on the subject from Mr. Evarts, Secretary of State. The President, in a Message accompanying the document, asks the immediate and careful attention of Congress to the failure to establish accord between the two Governments as to the interpretation and execution of the Fishery Articles of the Treaty of Washington, and concurs in the opinions expressed in the Secretary of State's report as to the measures proper to be taken for the maintenance of the rights accorded to American fishermen by the British concessions in the Treaty, and for procuring suitable action towards securing

an indemnity for the injury which this interest has already suffered. Mr. Evarts, in his report, advises the re-imposition of the duties upon the Canadian fisheries until the two Governments adjust the existing differences.

ELECTORAL AND POLITICAL.

OUR readers are aware that Mr. Plimsoll, M.P. for Derby, generously retired to make way for Sir Wm. Harcourt. On Saturday, the Home Secretary addressed a large meeting at Derby. Referring to his defeat at Oxford, of which he did not complain, he said lessons might be learned in adversity. As to the assertion of the opponents of the Government that the Liberal Ministry agreed with the foreign policy of the late Government, it was untrue. The late Administration, instead of uniting with Europe for the reform of Turkey, threw every obstacle in the way of the union of Europe. The policy of the present Government was that which they said ought to have been the policy at the time of the Berlin Memorandum, and Earl Granville was now engaged in endeavouring to unite the Great Powers of Europe in order to bring about reform in Turkey. A resolution was adopted accepting the candidature of Sir William Harcourt. The Home Secretary, in replying on Saturday morning to a deputation from the local temperance societies, said that, as an individual member of the Government, he could not give any pledges; but he might observe that he had voted twelve times in favour of the Sunday Closing Bill for Ireland. If cause could be shown for a similar Bill for England, he should support it. He believed temperance to be a great promoter of morality. There have been rumours of Conservative opposition, and Sir Robert Peel's name was mentioned as a candidate, but the reports proved to be unfounded, and on Tuesday Sir William Harcourt was returned without opposition.

It is the intention of Mr. Parnell, M.P., to raise the Home Rule Question in the House of Commons by a resolution calling attention to the Parliamentary relations subsisting between Great Britain and Ireland.

The nomination of candidates for the representation of County Louth, vacated by Mr. A. M. Sullivan, M.P., has been fixed for Friday next.

The Rev. Isaac Nelson, of Belfast, was on Monday returned unopposed as the representative of County Mayo. Mr. Nelson thanked the electors, who were also addressed by Mr. Biggar, M.P., and Mr. Daly. At night the Home Rulers of Belfast burned bonfires on the hills around Belfast. The Belfast Presbytery of the Irish General Assembly, of which the Rev. Isaac Nelson is a member, will make a formal visitation of his congregation during the present week.

Mr. P. J. Smyth has withdrawn his resignation of the representation of Tipperary. He had written the letter hastily, feeling stung by some strictures which a correspondent passed on his conduct in voting for Mr. Shaw as Home Rule leader in preference to Mr. Parnell. He now finds that this expression of opinion was merely that of an individual, and not representative of the feeling in the county. So he considers it right to withdraw his resignation.

The following are the dates at present fixed by the judges for proceeding with the trials of the parliamentary election petitions at the undermentioned places, viz.:—Before Mr. Justice Lush and Mr. Justice Manisty: Harwich, Wednesday, June 2; Colchester, Monday, June 7; Westbury, Monday, June 14; Tewkesbury, Friday, June 18. Before Mr. Justice Denman and Mr. Justice Lopes: Gravesend, Monday, May 31; Canterbury, Thursday, June 3; Horsham, Monday, June 7; Wallingford, Thursday, June 10; Plymouth, Monday, June 14; Stroud, Monday, June 21; Leominster, Thursday, June 24; Macclesfield, Monday, June 28; Thirsk, Thursday, July 1. Before Baron Pollock and Mr. Justice Hawkins: Cheltenham, Wednesday, June 2; Evesham, Monday, June 7; Gloucester, Wednesday, June 9; Hereford, Monday, June 14. There are thirty-six petitions in the list, but it is expected that a few will be withdrawn.

The expenses of the three Liberal candidates for Glasgow at the late election amount to £3,500. The expenses of Sir James Bain, the Conservative candidate, were nearly £6,000, and those of Mr. Pearce fully £5,000.

GLEANINGS.

It is stated that Madame Adelina Patti and M. Nicolini recently realised nearly £9,000 as their joint share at twenty-two performances at the Gaité Theatre, Paris.

An impertinent editor in Alabama, says a Western paper, wants to know when we "intend to pay 'the debt of Nature'?" We are inclined to think that when Nature gets her due from him it will be by an execution.

"How came you to fail in your examination?" asked a Cambridge coach of one of his pupils. "I thought I crammed you thoroughly." "Well, you see," replied the student, "the fact was you crammed me so tight I couldn't get it out."

At dinner the host introduces to the favourable notice of the company a splendid truffled pheasant. "Isn't it a beauty?" he says.

"Dr. So-and-So gave it to me—killed it himself." "Ah! what was he treating it for?" asked one of the guests.

A stranger asked a resident in Milford, Delaware, "Are you always troubled with mosquitoes here?" "Mosquitoes?" was the answer; "swing a pint measure around all day, and you'll catch a quart of them."

A NEW REMEDY FOR HYDROPHOBIA.—M. Lesserteur has just given publicity to a plant which has a great reputation as a cure for rabies in the kingdom of Annam. This plant, of which the name is hoang-nan, is a kind of liana, closely akin to the false angustura; its effects are similar to those of strychnine and brucine.

GLAD OF ANY EXCUSE.—Mr. Bright was dining with a well-known citizen of Cottonopolis, and the conversation turned on the subject of the growth and development of America. "I should like," said the host, an enthusiastic admirer of the great Republic, "to come back fifty years after my death, to see what a fine country America had become." "I believe you would be glad of any excuse to come back," said Mr. Bright.

PAT'S PRIDE.—The porter of a Dublin grocer was brought by his master before the Lord Mayor on a charge of stealing chocolate, which the man could not deny. On being asked to whom he sold it, Pat's pride was greatly wounded. "To whom did I sell it?" queried he. "Why, does he think I took it to sell?" "Then," said the Mayor, "what did you do with it?" "What did I do with it, now? Since you must know, I made tay of it!"

TURN ABOUT.—The Rev. Dr. G. had occasion to spend a week under the hospitable roof of his friend, the Rev. Dr. A., who was an early riser, and remarkably punctual in all his habits, while his guest was quite the reverse. On the second morning, when his friend came down late to breakfast, Dr. A. reminded him of the rule laid down by the Duke of Wellington for men who are apt to be late in the morning—"When you first turn round in bed, it is time to turn out." "I don't agree with the Iron Duke," replied Dr. G., "for one good turn deserves another."

FRUIT CULTURE.—The great profits made in good years by fruit-growers should lead to an extension of fruit-growing by farmers. The great strawberry grounds of Blair Gowrie, Scotland, realise £40 per acre in a good, and up to £80 per acre in a very good year. Even the average is as high as £25 per acre. The cherry orchards of Kent yield up to £80 per acre; but almost utter loss not unfrequently follows in another year. At Evesham plum orchards yield about the same, and are rather less uncertain than cherries. At Calcot, near Reading, Mr. Webb's orchard yields as much as £320 yearly an acre of cob-nuts, and other fruiterers' purchases pay extremely well. The strawberry grounds of West Kent are, on the average, more profitable than the corn fields, or even the grazing land.—*Graphic*.

THE ORIENT STEAM NAVIGATION COMPANY (LIMITED).—This company, which owns five large ocean steamers, including the *Orient*, and, in conjunction with the Pacific Steam Navigation Company, now conducts a fortnightly service to Australia with great success, proposes to enlarge its capital, and offers part of it for public subscription. The total number of shares is 100,000 of £10, representing an authorised capital of £1,000,000; but only 24,000 shares are now offered to the public, on which £3 will be called up. Already 36,000 shares have been issued, on which £8 has been paid. It is stated in the prospectus that the net earnings of the company since the date of its commencement in March, 1878, have been £55,996, after paying all expenses including insurance. Of this sum £32,345 has been placed to reserve, and the balance paid away as interest and dividends. The only liabilities outside current accounts are £93,850, raised on debentures at 5 per cent., and £43,000 on bills payable, the greater part of the latter consisting of balances of purchase money not yet due. Full particulars as to the prospects held out by the company appear elsewhere. The following is an extract from the prospectus:—"The direct service of the Orient Line, consisting of first-class steamers sailing regularly at moderate intervals both ways by the best routes, has become a necessary link between England and her Australasian Colonies. Mercantile business is now, to a great extent, arranged so as to use the steamers, and the public at both ends have learned by experience the advantages which they offer to passengers, as proved by the large numbers in which they travel by the line. Considering the vast area of fertile land available for cultivation in these colonies, the salubrity of the climate, and the wealth realised by those who have already settled there, it is evident that the better class of emigrants from the old country must be more and more attracted to these magnificent territories." The steamships belonging to the company, and which have already gained a reputation for safe and quick passages, are the *Orient*, *Eustonia*, *Chimborazo*, *Cusco*, and *Garonne*. If the enlarged enterprise is conducted with the vigour and discretion heretofore shown, it cannot fail to revolutionise and benefit the Australian carrying trade.

News of the Free Churches.

CONGREGATIONAL.

— Mr. G. S. Richards, of Brecon College, has accepted the pastorate of the church at Abertillery.

— Mr. J. L. King has accepted a call to the pastorate of the Evangelical Union Church, Muirkirk.

— A new iron hall is now being constructed by Mr. E. Saunders, of Dalston, for the Abbey Church at Cwmbrun, near Newport.

— Among the speakers at the anniversary meeting of the chapel at Barrow, on the 17th inst., was the Rev. J. J. Lee, rector of St. Peter's, Thetford.

— The collections for the Sunday-schools at New-road Chapel, Barry, Lancashire, on the 9th inst., after sermons by Rev. J. R. Wolstenholme, amounted to £115 3s.

— Mr. J. Kettle, many years missionary in London and in the North and South of England, has accepted a call to the pastorate of the church at Stokeschurch, Oxford.

— Miss E. Fryer, for eleven years organist of the chapel at Wells, has been presented with a silver cake-basket and other articles in recognition of her services.

— The Rev. Fredk. Carter, of Park Church, Manchester, has just received a pressing and unanimous invitation to accept the pastorate of the church at Northwich, Cheshire.

— At Westerham, Kent, sermons were preached on Sunday last by the Rev. W. J. Holder (pastor), on behalf of the Sunday-school, and a competitive examination of the scholars on the life of Our Lord was held in the afternoon.

— A social meeting was held on the 15th inst., to return thanks for the benefits which had resulted from a series of special evangelistic services conducted at Woodside Church, Aberdeen, by Mr. J. Rosenzweig. Rev. G. Saunders, pastor, presided, and among the speakers was Baillie Farquhar.

— On Monday evening, in the Congregational Chapel, Chudleigh, and on behalf of the church funds, the Rev. G. F. Newman gave an account of some of the things he had witnessed whilst travelling on the Continent. The chapel was beautifully decorated with flowers, and the account was varied with music and singing.

— The anniversary services of the Sunday-school in connection with Crown-street Church, Ipswich, were held on Sunday last, when the Rev. J. Saunders, B.A., of Wycliffe Chapel, London (the former pastor), preached morning and evening to crowded congregations, and Mr. W. Budden gave an address to the children in the afternoon. The collections amounted to £15.

— The Sunday-school anniversary was held at Norriethorpe on Sunday last, when the sermons were preached, morning and evening, by the Rev. J. Glasdon. "The Centenary Service of Song" was given in the afternoon by the choir and Tonic Sol-fa class. All the services were well attended, especially in the evening, when the chapel was crowded in every part. The collections amounted to £14 10s., being about £3 more than last year.

— The chapel at Four Elms, Kent, having been repaired and renovated inside and out, was reopened last week. The Rev. J. R. Thomson, M.A. (Tunbridge Wells) preached in the afternoon. After tea in the schoolroom, A. Young, Esq., took the chair at the public meeting in the chapel, and addresses were delivered by Revs. W. J. Holder, Westerham (who conducts a week evening service in the chapel), W. W. Sherrin, J. Robinson; Messrs. Wilner, Donce, Marted, &c. The cost, about £30, has been raised.

— We are glad to learn that the Rev. Benjamin Wangh, who resigned the pastorate of the Congregational Church, Maze Hill, Greenwich, about three years ago, in consequence of the failure of his health, has been completely restored. Many of Mr. Wangh's friends will be interested to know that he has preached several times lately at various places, and hopes to be able to continue this form of ministerial work as opportunity presents itself. He is now residing at Shipbourne, near Tunbridge, Kent.

— Thornton Heath Church, Croydon, under the ministry of the Rev. W. J. Jupp, has, during the last five years, been making very steady progress, and is now about to undertake the erection of an iron school and lecture-hall, the need of which has long been severely felt. Mr. Samuel Morley, M.P., has generously assisted the church by a donation of £300, which has enabled the friends to reduce the heavy debt upon the existing building to £500. It is earnestly hoped to open the proposed schoolroom free of debt in the ensuing autumn, and for this purpose about £300 are still required.

— The supporters of Airedale College, says the Bradford Observer, will be interested in learning that the students who are now pursuing their University studies in Scotland have made very creditable appearances in the recent examinations. Mr. F. H. Stead, at Glasgow, has taken the first place in logic and also the Buchanan Prize; in mathematics he has the fourth place. Mr. Robert Veitch is seventh in English literature and tenth in logic. At St. Andrew's, Mr. Jas. Robertson stands third in logic and third also in English literature. Several of the other students have taken distinguished positions in their respective examinations.

— The memorial-stones of the new English Church, Grosvenor, Welshpool, were laid on the 19th inst. by Messrs. J. Jones, and W. Jones, of Welshpool. Rev. Mr. Blakely offered the dedicatory prayer, and the Rev. Burford Hooke (Mold) gave a statement of Congregational principles. Mr. R. Powell presided over the evening meeting, in which Revs. J. S. Williams (pastor), W. Hennah, H. Taylor, T. Jenkins, and D. B. Hooke took part. It was announced that, inclusive of the help of the Congregational Chapel Building Society and of the North Wales Congregational Union, only £60 would be needed to open the church free of debt.

— A new church is about to be erected at the corner of James-street, Cowley-road, Oxford. Ten years only have elapsed since Congregationalism was introduced into this district, where that extreme form of ritualism which finds favour with the Cowley Fathers has been prevalent. So remarkable has been the progress that a chapel which was some time since erected is now too small for the accommodation of the church members and congregation; large numbers are also in attendance at the Sunday-schools.

Among those who take a lively interest in the work are Professor Legge of Oxford University, and Professor Green of Balliol College.

— We have to record the death, at the age of 74, of Mr. Richard Dutton, of Stanthorn Hall, Middlewich, Cheshire, for nearly half-a-century in fellowship with the church at Middlewich, now under the pastorate of the Rev. G. K. Walker, and since 1832 a deacon of that church. Being an excellent preacher, he was frequently called to supply vacant pulpits, and in many other ways rendered good service to Nonconformity; for many years he held the office of treasurer to the Congregational Union of Cheshire. For his unselfish labours, for the consistency of his Christian profession, for his manly and moral bearing in public, and for his fidelity to the distinctive religious sentiments to which he was attached, his name and memory will live long, and be remembered with esteem in the county of Cheshire.

— Under the title of "The Conversion of Charles Reade," the Rev. R. L. Stanton, D.D., has contributed to the New York Independent an account of the abandonment by Mr. Charles Reade, dramatist and novelist, of sceptical views, and his earnest resolve to take part in Christian work, owing to the influence exerted upon him through attendance upon the ministry of the Rev. Charles Graham, of Shepherd's bush. Dr. Stanton states that Mr. Reade has prepared very copious notes for an autobiography, and adds: "I understand, also, that he is meditating upon a delineation of Scripture characters and events. His pen cannot be at rest, and now that it is 'converted,' the world may ere long hear from Charles Reade upon themes to which they are unaccustomed, under his guidance."

— In announcing the forthcoming meeting of the Welsh Union of Congregational churches, which is to be held in the Rhondda Valley, a Cardiff journal says: "The progress which Congregationalism has made of late years amongst the Welsh people is remarkable. Statistics quoted by Mr. C. R. Jones, of Llanfyllin, at the 1879 meeting of the Welsh Congregational Union, showed that there were no less than 1,005 connexional chapels in the Principality, 908 churches, 533 ministers, and 300 preachers, besides 69 English churches and 4 English preaching stations. Still more striking is the testimony of Dr. Thomas Rees, of Swansea, when he says that the Glamorgan-shire Congregationalists raised, between 1860 and 1865, 54 new chapels in various neighbourhoods, and rebuilt or repaired 27 old chapels. This was tantamount to an expenditure of nearly £130,000. In Liverpool, again, three of the Welsh Congregational churches collected £23,000 in eleven years."

— A new chapel was opened at Hucknall Torkard on the 17th inst. The church is a branch of that at Addison-street, Nottingham, of which Rev. J. E. Flower is pastor. The small iron chapel, which served as a place of worship and schoolroom for several years, has now been removed to another site at Bulwell, a neighbouring village, while in its stead has been created a handsome chapel, holding about 300, and having school and class rooms beneath. The building is of red brick, with Portland-stone facings, and the style of architecture Gothic. The opening service was conducted in the afternoon by Rev. J. E. Flower, and the sermon preached by Rev. Edwin Simon, of Manchester, who kindly took the place of his brother, Rev. H. Simon, of Westminster, who was prevented from coming by ill-health. At the evening meeting addresses were delivered by Messrs. J. E. Ellis (chairman), J. G. Tolley, W. P. J. Allsbrook, J. Foster, W. B. Bagdaley, and J. E. Flower, M.A. The total cost of the new building is about £16,000, toward which £700 is in hand or promised. The proceeds of the opening services amounted to about £40.

— Rev. David Martin, for 21 years pastor of George-street Church, Oxford, was presented on the 21st inst., at a meeting over which Professor Legge presided, with a cheque for £334 3s., in testimony of the regard in which he is held not only by the church and congregation, but throughout the city. Mr. Martin's health gave way in March, 1879, and the church and congregation arranged to find supplies for the pulpit for three months, and at the same time gave a practical expression of their sympathy towards him in his deep affliction by presenting him with a cheque for £250. As, however, at the expiration of the time he was still unable to resume his ministerial duties, he tendered his resignation, but his people being unwilling to receive it, voted him an additional rest of six months, engaging to supply the pulpit in the meantime, and to relieve him from all the responsibilities of the pastorate. Towards the end of the year, however, feeling that he had not regained a sufficiency of health and vigour to justify him in resuming his much-loved work at George-street, he finally tendered his resignation.

— A new church at Love, Cornwall, for the congregation under the pastoral care of the Rev. H. Young, is now in course of erection. A church was organised here in 1777, and its first pastor was an English baronet, Sir Harry Trelawney, of Trelawne. At different times the building has been enlarged. The new structure is to be in the Gothic style of architecture. The cost is estimated at £1,200, about half of which had been subscribed. The "memorial-stone" was laid by Mr. S. Morley, M.P., who in the course of the day promised to contribute 10 per cent. of the balance which had to be raised; the "Centenary memorial-stone" by Mr. J. F. Norris, late Liberal candidate for Portsmouth; and the "scholars' memorial-stone" by Mr. T. Goad, of Plymouth, whose father was superintendent of the Sunday-school for forty years. At the evening meeting, the Mayor, Mr. J. R. Bishop, presided, and addresses were delivered by Mr. H. F. Richard, M.P., Mr. S. Morley, M.P., Mr. J. F. Norris, Revs. W. J. Bull, secretary of the Cornwall Congregational Association, and Rev. C. Wilson, whose congregation at Sherwell Chapel, Plymouth, has taken a very lively interest in the progress of the little cause at Love. The principal shops were closed during the two hours devoted to the ceremony of laying the stones, and the proceedings drew together many friends from Plymouth, Liskeard, Bodmin, &c. The sum of £120 was obtained during the day in aid of the Building Fund. The Rev. C. Wilson has issued a pamphlet giving a concise history of the church at Love since 1777.

BAPTIST.

— The Rev. D. Bruce has just been formally recognised as pastor of the church at Torres, N.B.

— At Long Eaton, the contemplated new chapel

has now been commenced. The cost will be about £1,370.

— In consequence of ill-health, the Rev. W. Parry has resigned the pastorate of the church at Plagsey-street, Penarth.

— A bazaar was opened at Gresham Chapel, Brixton, on Tuesday, the 11th inst., by Sir J. C. Lawrence. The proceeds realised over £250.

— We understand that the Baptist Union has accepted an invitation from the churches at Norwich to hold its next autumnal gatherings in that city.

— On behalf of a fund for renovating the building and purchasing a new organ, a bazaar was on Tuesday opened at Abbey-road Chapel, St. John's-wood (Rev. W. Stott, pastor).

— The foundation-stone of a building, to be called "The Memorial Hall," and to be used by the congregation under the pastoral care of the Rev. J. F. Frewin, was laid last week at Dover.

— The Rev. A. G. Brown preached the anniversary sermons in connection with the Tabernacle at Wingham, Cambs, on May 18th. The congregations were large, and the total proceeds amounted to nearly £40.

— The Annual Conference of the Leicestershire Association was opened on Tuesday, when, amongst other business, a resolution rejoicing in the accession of the Liberal Government, and urging a settlement of the Burials question, was unanimously adopted.

— The death is announced as having occurred on Saturday last of Mr. Alderman Lewis, of Newport, Mon., who has for some years been well known in connection with the denomination in South Wales. Mr. Lewis was largely associated with the shipping interest.

— On Saturday and Sunday last a new chapel was opened by special services at Kidwelly. On the first-named evening the Revs. J. Jones and J. Rowlands preached, and on Sunday the Revs. W. Rogers, W. Hughes, W. E. Watkins, Thomas Jones, David Job, and Wm. Hughes. The new edifice has been erected at a cost of £300.

— At a meeting connected with the proposed memorial to the late Mr. J. S. Wright, M.P., last week held at Birmingham, it was determined, in deference to the strongly-expressed wishes of the majority of persons interested, to erect a statue, in place of the formation of a scholarship as was originally intended.

— Mr. J. J. Colman, M.P., on Tuesday laid the memorial-stone of a new chapel, to be erected in the East-end of Reading, a rapidly-growing neighbourhood. He advocated the necessity for closer union between Nonconformists, especially Baptists and Independents. Among the contributions were those of £100 each from Mr. Colman, Mr. G. Palmer, M.P., and Mr. W. J. Palmer.

— The 151st anniversary of Paradise-row Church, Waltham Abbey, was celebrated last week, when services were conducted by the Revs. C. B. Sawday, W. Jackson, W. H. Hooper, and Colonel Griffin, and addresses were delivered by the Revs. J. Earl, A. F. Cotton, and others. The proceeds were above the average. From the report it appeared new schools had been built, the chapel re-seated, and a hot water apparatus had been introduced during the year.

— We regret to announce the death on Monday last week of the Rev. Edward Evans, of Dowlish. Mr. Evans had been pastor of the church at Caersalem, the oldest in the district, for a period of two years, but two years since, having attained the age of 74, resigned, and was succeeded by the Rev. T. Morgan. He had been in the ministry for nearly half-a-century, having been educated at Pontypool College in 1832. The funeral took place on Thursday last at Pant Cemetery, and was largely attended by representatives from different parts of the Principality.

— The anniversary services at Woodstock, Oxon, were held on Sunday and Monday, May 16 and 17. On the Sunday two sermons were preached by the Rev. W. Hackney, of Commercial-road, Oxford. On the Monday the Rev. A. H. Collins, of Milton, preached in the afternoon, after which a public tea meeting was held in the Town Hall (by kind permission of the Mayor). In the evening at 7 o'clock a public service was held in the chapel, presided over by Mr. R. Noble, of Oxford. Addresses were given by the Revs. J. P. Barnett, of Oxford, C. Higgins (Congregationalist), and others.

— For the ministry of Mr. C. M. Day, who was pastor of the West London Tabernacle, it is in contemplation to erect a commodious edifice in South London. For some time past Mr. Day has been conducting special services in the Rosemary Branch Assembly-rooms, and a temporary iron structure has just been completed and opened, pending the collection of the needful funds for the larger building. A site has been secured for the latter in Peckham-road, Camberwell. It is to be called the South London Tabernacle, and will be capable of accommodating 2,000 persons. The total outlay involved is £5,000, of which £800 has already been contributed.

— At the annual meetings of the Yorkshire Association, continued on Wednesday last week, interesting reports connected with lay preaching and evangelistic work were presented. There are, it appears, 116 local preachers connected with the churches throughout that county, but only a portion of these were practically engaged. Nevertheless, by means of the organisation formed, the outlook is regarded as encouraging. Considerable results have followed the visit of evangelists to the rural districts. The Rev. R. P. Macmaster has been appointed vice-president. It was stated that during the year 531 members had been added to the churches from the Sunday-schools. Some resolutions were discussed and adopted.

— The second anniversary of the pastor (Rev. W. H. Burton) was commemorated at Dalston on Wednesday, May 19, by a tea and public meeting. The speakers at the evening meeting were the Revs. Dr. Aveling, A. G. Brown, W. Cuff, W. Stott, T. V. Tyms, and J. T. Wigner. A fund has been started for the enlargement of the chapel and for the construction of class-rooms and other conveniences in the Sunday-school. In response to an appeal by the pastor for a thankoffering to God for the past two years' blessing, over two hundred guineas have been subscribed. The total cost will be about £1,600. Help is urgently needed, and the pastor has promised to raise 10 per cent. on all the people subscribe.

— The General Baptist Conference met at Castle Donington on Wednesday, May 19. The Rev. J. Jarman, of Loughborough, preached in the morning on "Church Extension." The Rev. W. Bishop, of

Leicester, presided at the business meeting in the afternoon. Many ministers and representatives were present. The new church at Parker-street, Burton-on-Trent, was received. After the transaction of business, a paper was read by the Rev. S. S. Allsop, of Burton, on "Proper Behaviour in Divine Worship," which elicited much discussion. The secretary, the Rev. J. Salisbury, M.A., of Hugglescott, was cordially thanked for his services during the last three years, and unanimously re-elected. The Rev. T. Goadby, B.A., of Chilwell College, preached in the evening. The Conference included 83 churches and more than 10,000 members.

— On Tuesday and Wednesday last week, the 73rd anniversary services connected with the College at Pontypool were held. On Tuesday, the Revs. W. Rees and A. Jones conducted an examination of the students, and in the evening the Rev. A. J. Parry, of Swansea, preached a Welsh sermon. On Wednesday morning the Rev. John Clifford, B.A., of London, preached. The Rev. Dr. Price, of Aberdare, afterwards presided at the general meeting. From the report read by the Rev. D. B. Jones, it appeared that at the opening of the session there were 31 students, of whom 14 were probationers, and 13 of the latter were now admitted. The financial statement showed the income for the past year as £1,222, and a balance of £283 remained in hand. At a subsequent meeting of subscribers to the institution, the Rev. D. A. Bassett, who has for some time acted as a classical tutor, during the illness of the Rev. D. Thomas, B.A., the first-named gentleman was presented by the Rev. J. Williams, on behalf of the contributors, with a purse containing £24 10s., as a token of the appreciation in which his services have been held.

PRESBYTERIAN.

— Divine service was conducted at Balmoral on Sunday in the presence of the Queen and Princess Beatrice.

— We understand that the congregation at Dudley are about to address a call to the Rev. Alexander Hardie to fill the pulpit, which has been vacant for some time through the resignation of the Rev. T. W. MacGregor. Mr. Hardie is a licentiate of the London Presbytery.

— Dr. Oswald Dykes's class of young men and young women, formed lately for the study of "The Political Relations of the Kingdoms of Judah and Israel, from a.c. 800 to a.c. 700," has proved a great success. On Thursday evenings the lecture-hall of Regent-square Church is filled to overflowing.

— The handsome United Presbyterian Church just erected at Govanhill, Glasgow, by the congregation of which the Rev. D. Connor is pastor, was opened on Sunday.

— Rev. James Cleland, minister of Risley Church, near Warrington, will complete the jubilee of his ministry in the autumn of this year, when he contemplates withdrawing from active duty.

— The Church Extension Committee of the Manchester Presbytery intend to arrange a series of Sunday services in Burton to meet the wants of visitors. The experiment was so successful last summer that the committee is encouraged to make this second effort.

— Five Manchester churches have missions under their care conducted by missionaries or office-bearers, and another supports and takes the oversight of an orphanage.

— Scotland is beginning to look to England for ministers to fill her vacant pulpits, and England, it would seem, is beginning to look across the Atlantic. Rev. W. A. Walton, of St. Georges, Sunderland, has been chosen as successor to the Rev. Dr. Fraser, of the Free Middle Church, Paisley; Rev. J. S. Rae, of Trinity Church, also of Sunderland, has been unanimously called to the Wilson Church, Perth.

— Rev. S. B. Macphail, of Glasgow, has accepted the call from Canning-street Church, Liverpool.

— Rev. Principal Tulloch has been presented with his portrait, the gift of a number of friends and admirers. The formal presentation was made by the Earl of Rosslyn.

— Rev. Dr. Begg having completed the fiftieth year of his ministry, has been presented by his congregation with a handsome testimonial.

— Rev. Theodore L. Cuyler has just celebrated the twentieth year of his pastorate of the Lafayette-avenue Church, Brooklyn.

— Principal Cairns, according to a New York paper, was expected in America. It was believed that he would travel extensively in the United States and Canada.

— Rev. Dr. Gray, of Lady Yesters, Edinburgh, has been translated to Liberton.—Rev. Mr. Rae, late of Dumfries, has been inducted to the charge of the Gourcock Church, in room of the Rev. David Macrae, who was deposed twelve months since.

— Presbyterians in America have been holding their May Meetings. The whole number of missionaries in the employ of the Board of Foreign Missions, including ministers, teachers, and Bible-readers, is over 1,000. The communicants number 12,000, with 17,000 scholars.

— In his sermon in Westbourne-grove Church on Sunday morning on "Thy will be done," &c., the Rev. Dr. Morison made feeling reference to the melancholy loss, by the wreck of the Cape steamer *America*, of the Hon. John Paterson, a member of the congregation. Mr. Paterson had been long connected with the Cape Colony, where he was very useful by his public labours as an active member of the Legislature and by his unostentatious private benevolence. His loss will be widely and deeply felt.

— We learn that the committee of selection of the Notting-hill congregation have decided *nem. con.* to advise the congregation to call the Rev. Dr. H. Sinclair Paterson to fill the pulpit vacant by the resignation of the Rev. Dr. Adolph Saphir.

— Anniversary sermons were preached on Sunday in Marylebone Church, by the pastor, the Rev. Dr. Donald Fraser. On Tuesday night Mr. Spurgeon occupied the pulpit, and preached a characteristic sermon to a crowded congregation.

— We have received from the Rev. John B. McDougall, the well-known Presbyterian minister of Florence, the annual report of the Free Italian Church. From it we learn that the Church has 15 ordained ministers, 15 evangelists, 40 elders, 67 deacons, 11 deaconesses, 1,800 communicants, 265 catechumens, 724 Sabbath-school children, 1,328

pupils in day and night schools, 21 teachers in the day schools, 1,595 regular hearers of the Gospel, 1,361 additional occasional hearers at each service, 36 churches large and small, and 35 out-stations more or less frequently visited. The contributions of the churches last year were 12,233 francs.

UNITED METHODIST FREE CHURCHES.

The chapel at Eighton Banks, Gateshead Circuit, being about to be vacated by the Wesleyans, who are erecting a new structure at a considerable distance from it, has been purchased, on favourable terms, for the use of the Free Methodist church and congregation, who for some years have worshipped in a large room.

The Rev. E. D. Mand intends to remove from Lincoln in August, 1881, when he will have completed the third year of his ministry in the circuit.

The Spring Session of the Nottingham District Meeting has been held at Mansfield, the Rev. R. Chew presiding, and Mr. G. Chapman acting as secretary. The numerical statement, presented by the Rev. E. Tebb, showed an aggregate of 5,623 members in the district, being a net increase of 110 for the year; and from the chapel report, read by the Rev. T. B. Saul, it appeared that during the year £3,891 had been raised for chapel purposes. Mr. Alderman Lowe was re-elected treasurer, and the next meeting was fixed to be held in Ilkestone in October next.

A very successful bazaar has been held at Ackington, to raise funds for paying off the debt on Avenue-parade Chapel, and to erect new schools on the site adjoining.

On Sunday school sermons were preached in South Durham-street Chapel, Sunderland, by the Revs. J. Truscott and W. G. Jordan. In the afternoon a juvenile service was held, and on the following evening a service of song was given. The proceeds amounted to about £25.

The Rev. John Mather, of Todmorden, has preached two sermons on behalf of the Speldand School, Rochdale (Baillie-street) Circuit. The collections realised £40.

The annual sermons on behalf of the Leicester Sunday-schools have been preached by the Revs. E. Tebb (Circuit minister), and S. Wilson, Wesleyan. On the following evening a tea and public meeting were held. The collections realised upwards of £43.

We are requested to contradict the statement that appeared in our columns a few weeks since, to the effect that Burnley Circuit reports a decrease of 40 members.

The Birmingham District Meeting was held in Muntz-street School-room—Rev. W. R. Brown was elected chairman, and the Rev. E. Orme secretary. The annual returns were incomplete; but it was feared that they will show a decrease. The Rev. W. R. Brown having intimated his decision to superannuate at the next assembly, after 45 years of itinerant life, the meeting expressed its sympathy with him in adopting a suitable resolution.

The London District Meeting was held in Bath-street Chapel, Poplar, on Monday. The Rev. C. Worboys presided. The numerical statement was presented by the Rev. S. Wright, from which it appeared that there is a net decrease of 15 members upon the year—the membership now being 4,821, with 267 on trial. The report of the chapel secretary (the Rev. M. T. Myers) showed that during the year £1,940 had been raised for the reduction of chapel debts. It was also unanimously resolved to invite the Annual Assembly to hold its sittings in London in 1881. Two candidates for the ministry presented themselves to the meeting, and, after passing a theological examination, were—subject to preaching satisfactory sermons—recommended, the one for the theological institute, and the other for the ordinary work of the ministry. After the district meeting, a public meeting was held, and addressed by R. B. Salisbury, Esq. (chairman), and the Revs. C. Worboys, M. T. Myers, D. Irving, and S. C. Challenger.

WESLEYAN.

The Thanksgiving Fund has now reached a total of close upon £230,000, of which sum about £130,000 has been paid. The Executive Committee have had a meeting, at which various arrangements have been made as to the order of precedence with reference to the amounts payable to different funds; and in view of the fact that the debt upon the Missionary Society has increased (or rather a new debt has arisen since the Thanksgiving Fund undertook the payment of the old one), and the growing claims of other departments of the work, the friends of Methodism are urged to united effort in order that the total of £235,000—three hundred thousand guineas—may be reached. A number of circuit meetings remain to be held.

The old chapel in New Inn Hall-street, Oxford, has been converted into rooms for church and school purposes. The entire scheme, including the cost of the beautiful new chapel, has involved an expenditure of £13,000, nearly the whole of which sum has been raised.

At East Grinstead, in the Tunbridge Wells Circuit, an excellent site for a chapel has been purchased from Lord De la Warr, and it is proposed to build a chapel, school-room, &c., to cost (with site) about £1,350. A successful meeting in furtherance of the movement was recently held.

At Cliddesden, in the Basingstoke Circuit, a new chapel is being erected. The Rev. J. Howard, the Rev. H. Barron (Congregational minister), and the Rev. Alfred Cooke took part in the proceedings at the stone-laying, the ceremony being performed by J. D. Brown, Esq., of Reading. The Rev. Dr. Megarry also gave an address. Earl Portsmouth has given £10 towards the work. It is proposed also to build a chapel at Newfound and a schoolroom at Basingstoke, the entire cost being about £1,100.

A neat new chapel has been erected at Shipley, in the Horsham Circuit, and has been opened free of debt. Mr. S. Kellig, of Petworth, gave the site. The Rev. J. Hartley, J. Little, and others took part in the proceedings.

At Misterton, near Gainsborough, on Whit Monday, the Rev. P. Mackenzie preached in the afternoon, and lectured in the evening, his subject being "Queen Esther." Including a sale of goods left from a recent bazaar, the sum of over £50 was realised.

BIRTHS.

HAMILTON-GELL—May 22, at 44, Eaton-square, London, the wife of the Rev. Arthur W. Hamilton-Gell, of a daughter.
HARLAM—May 19, at Aberdeen-park-road, Highbury, the wife of the Rev. J. H. Harlam, of a son.
HODGSON—May 22, at Sarum, Alexandra Park, Manchester, the wife of the Rev. James M. Hodgson, M.A., B.D., of a daughter.
LOMER—May 21, at 7, Cumberland-place, Southampton, the wife of Cecil W. Lomer, Esq., of a son.
MACDONALD—May 20, at Armadale Castle, Skye, the Lady Macdonald, of a son.

MARRIAGES.

HART-POOCK—May 19, at St. John's-hill Wesleyan Church, New Wandsworth, by the Rev. W. Morley Puckham, M.A., LL.D., assisted by the Rev. J. Bond, Herbert Hart, of Fairview, Stamford, Lincolnshire, to Lucy Maude, younger daughter of William Wilmer Poock, Esq., of The Lawn, East-hill, Wandsworth, S.W.
WHITE-SHORE—May 21, at the Pro-Cathedral, Liverpool, by the Rev. W. R. Duncan, Edwin, son of Charles White, to Sarah Elizabeth, eldest daughter of John Shore, Runcorn.

DEATHS.

ASHLEY—May 24, at 4, Colney Hatch-lane, Muswell-hill-lane, Matilda Ashley, in her 103rd year.
ATKINSON—May 23, at Cowes, the Rev. John Brooks Atkinson, M.A., for 50 years Rector of Kingston, Isle of Wight, and late Incumbent of Cowes for 42 years, aged 82.
BAINES—May 20, at 48, Abingdon-villas, Kensington, the Rev. John Baines, M.A., Vicar of Little Marlow, Bucks, aged 58.
BAYLEY—May 20, at Ventnor, surrounded by the whole of her family, Lydia, the dearly-loved wife of the Rev. Dr. Bayley, of Kensington, in the 79th year of her age. Friends will kindly accept this intimation.
BOYLE—May 20, at 12, Macaulay-road, Clapham-common, Joseph Boyle, Esq., aged 60.
BRENDEN—May 20, at Walpole Lodge, Bromley-common, after a few days' illness, Christian Brenden, in the 84th year of his age.
EDWARDS—May 18, at his residence, King's Lynn, Norfolk, after a lingering illness, John May Edwards, Esq., Surgeon, aged 62.
FREEMAN—May 18, at the Vicarage, West Malvern, Anne, wife of the Rev. C. E. Freeman, aged 61.
JOLLEY—May 18, William Jolley, of Eton, near Northampton, aged 84 years and 10 months. A member of the Wesleyan Methodist Church about 20 years.
MARTON—April 20, at Bloomington, Ill., U. S. A., in her 54th year, Mary Delphine Marton (formerly Hatch, of Oxford), the dearly-loved wife of Theophilus Marton. Peacefully fell asleep. Friends will kindly accept this intimation.
MILLER—May 20, at Cambridge, William Hallowes Miller, F.R.S., Fellow of St. John's College, and Professor of Mineralogy in the University of Cambridge, aged 79.
NEED—At Bath-street, Brighton, the Rev. Dr. Frederick Neede, D.D., late of St. John's-wood.
NICHOLSON—May 25, at his residence, 215, Mare-street, Hackney, James Nicholson, in his 74th year, after many months of weary suffering from cancer, senior of the firm of J. Nicholson and Son, 2, Queen-street-place, Queen-street, City.
WOOD—May 23, at 224, Mile-end-road, E., Martha, the beloved wife of Joseph Wood, late of Her Majesty's Customs, in her 95th year.

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THE CLOTHWORKERS' COMPANY having given to the Hall TWO ADDITIONAL EXHIBITIONS of the annual value of £35, tenable for three years, dating respectively from 1880 and 1881, the Exhibition for 1880 will be EXAMINED FOR in OCTOBER next. Names to be sent in to either of the Secretaries by the end of September. The Mary Somerville Scholarship of £30 a year for three years, for proficiency in Mathematics, and an exhibition of £25 for one year for a student preparing to become a teacher, will be awarded after examination in June next. Names should be sent in on or before May 31, to the Secretaries, Mrs. T. H. WARD, 5, Bradmore-road, Oxford. Hon. Mrs. VERNON HARCOURT, Cowley Grange, Oxford.

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NOTICE.

MESSRS. COOKE BAINES and CO., Surveyors and Valuers, hereby intimate, that the Metropolitan Board of Works having decided to re-name the thoroughfare from Moorgate-street to Finsbury-square, their Offices will in future be known as 70, FINSBURY-PAVEMENT, E.C.

THE ORIENT STEAM NAVIGATION COMPANY (Limited).

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Offices—13, Fenchurch-avenue, London, E.C.

The Managers of the Orient Steam Navigation Company (Limited), offer for subscription 24,000 shares of the Company of £10 each, representing £240,000, which, with 36,000 shares already issued, will constitute an issue of £800,000 out of the total authorised capital of £1,000,000.

The Company was formed on the 12th February, 1878, as a private company (nothing being paid for goodwill, nor by way of promotion money), to acquire and carry on the Orient line of steamers, then running between London and Australia, and generally to engage in, and develop, the steam trade with Australia.

The requirements of the trade are now such that it has been determined to give the undertaking a more public character, and to offer for public subscription a portion of its capital.

New articles of association of the Company have accordingly been recently adopted, removing restrictions on the transfer of shares contained in the original articles, and effecting other changes in the constitution of the Company, rendered necessary by the intended increase in its capital, and the enlargement of its constituency.

The steamships belonging to the Company are the Lusitania, Chimborazo, Cuzco, Garonne, and Orient, in all 20,783 tons register, besides a steam tender in Australia. The first four of these vessels were bought from the Pacific Steam Navigation Company at the outset of the Orient Company's operations, and the Orient was built and engaged for the Company in 1878-79 by Messrs. John Elder and Co., of Glasgow.

The only liabilities of the Company, besides ordinary current accounts, are £33,850 francs on debentures at 5 per cent. interest, and £43,000 on bills payable, the greater part of which latter amount consists of balance of purchase-money not yet due.

The Company's first steamer was despatched on March 7, 1878. From that date to Dec. 31, 1879, the net earnings of the Company, after paying all preliminary and working expenses, including maintenance and insurance, have yielded the sum of £55,996, out of which £22,343 has been carried to reserve, and the balance paid in interest and dividend.

The sailings of the Orient Line were at intervals of six weeks in 1877; of one calendar month in 1878; and every four weeks, with occasional extra sailings, in 1879. In January, 1880, the company commenced, in conjunction with the Pacific Steam Navigation Company, a regular fortnightly service between England and Australia.

By the terms of the agreement between the two companies for this purpose, the number of steamers which they shall respectively be entitled to run in the line is defined, and the present increase of capital is intended to enable the Orient Company to take up in due time the full share so reserved to them, and to keep pace with the growth of their trade, by building new steamers and otherwise developing the business.

The import and export trade of the Australasian Colonies for the year 1878 (the latest for which official returns are yet published) amounted to £94,742,703. It is estimated that nearly £8,000,000 will be realised from the exports of the colonies this year in excess of that which they yielded in the preceding season, in consequence mainly of the great rise in the value of wool and other products, and the large wheat surplus.

The export of fresh frozen meat is likely to yield an important addition to the Company's earnings. A number of applications for space have already been received, and the necessary refrigerating machines are about to be fitted in the steamers, to enable them to carry the meat on freight.

The steamers of the line are now regularly carrying mails for a merely nominal remuneration, but the time cannot be distant when the authorities will recognise the policy and justice of paying adequately for so important a public service.

The Colonial International Exhibitions of the present and of last year must stimulate the trade and bring the colonies into closer relations with England and the Continent of Europe.

The power which a service of steamers by itself exerts in creating new traffic is well known, and the Australian trade is proving no exception to the rule.

The direct service of the Orient Line, consisting of first-class steamers sailing regularly at moderate intervals both ways by the best routes, has become a necessary link between England and her Australasian Colonies. Mercantile business is now to a great extent arranged so as to use the steamers, and the public at both ends have learned by experience the advantages which they offer to passengers, as proved by the large numbers in which they travel by the line.

Considering the vast area of fertile land available for cultivation in these colonies, the salubrity of the climate, and the wealth realised by those who have already settled there, it is evident that the better class of emigrants from the old country must be more and more attracted to these magnificent territories.

In view of the foregoing considerations, it is submitted that there is a large and most promising field for the future operations of the Company.

The Managers at present hold 10,360 shares, and by their agreement with the Company mentioned below, are bound to hold not less than 5,000 shares while they continue in the office of Managers.

On the 36,000 shares already issued, £8 per share is at present paid up. A similar sum is to be paid up on the 24,000 shares now offered, in the following instalments, viz.:

£1	to be paid on application.
"	" " allotment.
£2	" " Sept. 30, 1880.
£2	" " Dec. 31, 1880.
£3	" " March 31, 1881.

Shares of the present issue will rank for dividend according to the amount called and paid from time to time.

The calls may be paid in advance, and interest at 4 per cent. per annum will be allowed on payments so anticipated.

Where no allotment is made the deposit will be returned, and if a smaller number of shares be allotted than applied for, the surplus of the deposit will be applicable to the payment of the amount due on allotment. If any instalment is not duly paid the

allotment will be liable to cancellation, and payments previously made to forfeiture.

Applications for shares must be made in the accompanying form, and delivered, with the deposit of £1 per share, to the Bankers.

Prospectuses and forms of application may be obtained at the Company's offices, 13, Fenchurch-avenue, and of the Company's Bankers and Brokers.

In compliance with the Act of Parliament, it is necessary to mention the following contracts, which are in the hands of the Company's Solicitor.

DATES.	PARTIES.
Jan. 21, 1878.	The Pacific Steam Navigation Company of the one part, and Messrs. Anderson, Anderson, and Co. of the other part.
Jan. 23, 1878.	Messrs. Anderson, Anderson, and Co. of the one part, and Messrs. F. Green and Co. of the other part.
Jan. 21, 1878.	Messrs. Anderson, Anderson, and Co. of the one part, and Messrs. F. Green and Co. of the other part.
Oct. 28, 1879.	The Orient Steam Navigation Company (Limited) and the Pacific Steam Navigation Company.
April 27, 1880.	The Orient Steam Navigation Company (Limited) of the one part, and Messrs. Anderson, Anderson, and Co. and Messrs. F. Green and Co. of the other part.

13, Fenchurch-avenue, London, May 21, 1880.

FORM OF APPLICATION FOR SHARES.

To the Managers of the Orient Steam Navigation Company (Limited).

Having paid to you my Bankers, Messrs.

being at the rate of £1 per share on the shares now applied for, I hereby request you to allot to me shares of the new issue of 24,000 shares of £10 each in your Company, and I agree to accept such shares, or any smaller number that you may allot to me, and to pay £1 per share on allotment, and all other calls thereon, as set forth in the prospectus, dated May 21, 1880, or that may hereafter be made.

Name in full
Usual signature
Profession
Address

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Orders are received for THE NONCONFORMIST AND INDEPENDENT by all Newsvendors and Booksellers in the United Kingdom. Money Orders should be made payable to JAMES CLARKE & Co.—Thursday May 27, 1880.

SUPPLEMENT TO THE NONCONFORMIST & INDEPENDENT

THURSDAY, MAY 27, 1880.

THE NEW PARLIAMENT AND RELIGIOUS EQUALITY.

A DESIRE having been expressed by friends of religious equality in the metropolis for an opportunity of meeting those members of the newly-elected Parliament who sympathise with them in their practical aims, the committees of the "Liberation Society" and of the "Dissenting Deputies" issued invitations to a "Parliamentary breakfast," such as they have given on several previous occasions. It took place on Thursday last, May 21st, at the Cannon-street Hotel, and was in all respects of a highly successful character. Between thirty and forty Members of Parliament were present, and the company numbered nearly two hundred persons. The following were the M.P.'s present:—Messrs. Henry Richard (who, for the reason stated in his speech, presided), Dillwyn, Illingworth, Ashton Dilke, Hugh Mason, Watkin Williams, Woodall, Leatham, Bryce, Firth, Broadhurst, H. H. Fowler, B. T. Williams, Armitage, Barran, Balfour, T. R. Hill, Hopwood, C. H. James, Henry Lee, W. M'Arthur, A. M'Arthur, M'Connies, Middleton, G. Palmer, J. Roberts, Thorold Rogers, Stevenson, Thomasson, Willis, and Dr. Webster, the Right Hon. W. E. Baxter, Sir Chas. Reed, the Hon. E. Lyulph Stanley. The following Members had accepted invitations, but were unable to attend:—Serjeant Simon, Sir H. Havelock-Allan, Mr. Rylands, Mr. Wren.

Letters expressing regret at inability to attend were stated to have been received from the following Members:—Mr. John Bright, Mr. Colman, Mr. Collins, Mr. J. K. Cross, Sir Charles Dilke, Mr. Fawcett, Mr. P. A. Taylor, Lord E. Fitzmaurice, Dr. Kinnear, Mr. S. Morley, Mr. Dick-Poddie, Mr. Slagg, Mr. F. Henderson, Mr. T. B. Potter, Alderman Carbutt, Mr. Whitworth, and some others.

Among the general company were Mr. H. R. Ellington, Mr. Carvell Williams, Mr. A. J. Shephard, Mr. S. R. Pattison, Mr. Charles Shephard, Rev. A. Hannay, Dr. Underhill, Rev. H. W. Crosskey, Mr. W. Edwards, Mr. Albert Spicer, Mr. J. E. Saunders, Mr. James Clarke, Rev. H. Jerson, Mr. H. H. Baynes, Mr. Stafford Allen, Mr. A. Dunn, Mr. J. Hopgood, Mr. Templeton, Mr. J. Clapham, Mr. W. Holborn, Mr. J. Heywood, Mr. Rains, Col. Griffin, Mr. Easty, Mr. G. C. Whiteley, Mr. A. Kitching, Rev. G. Verrall, Rev. J. G. Rogers, Rev. S. H. Booth, Rev. G. M. Murphy, Mr. A. H. Haggis, Mr. Adler, Mr. H. S. Leonard, Mr. C. S. Miall, Rev. W. Sampson, Mr. J. Fisher, Mr. S. Robjohns, Mr. G. Grimwade, Mr. G. R. Howat, Mr. James Greville Clarke, and Mr. Percy Clarke. Letters intimating the inability of the writers to attend, and expressing sympathy with the object of the meeting, were read from the Rev. C. H. Spurgeon, Rev. Dr. Allon, Rev. Dr. Chalmers, Dr. Landels, Rev. F. Trestrail, and Dr. Edmond.

THE CHAIRMAN: Gentlemen,—I am here to-day in a sort of double capacity, partly as guest, and partly as host. As a Member of Parliament supposed to be faithful to the principle of religious equality, I am an invited guest, but I occupy this position by virtue of my being chairman of the Deputies of the Three Denominations, and a member of the committee of the Liberation Society—the two bodies who have done themselves the pleasure of inviting those who are present with us this morning. Well, in the names of those two bodies I offer to my honourable colleagues, whose names have just been read to you, a warm and cordial welcome. (Applause.) It is very pleasant to see so many of them here—some of them old and familiar faces, who have been with us previously at such gatherings, and others new friends, whose names, however, and character and reputation, as firm and faithful friends of our cause, have been well known to us before, although now for the first time they are in a position to render service to that cause in the Legislature. (Applause.) I congratulate you and ourselves upon the fact that there is a larger number of the friends of religious equality in the present Parliament than has ever before sat within the walls of St. Stephen's. (Applause.) I think, if we include the Scotch Presbyterians—and they at least are Nonconformists in England—there are more than 100 Nonconformists proper in the House, and a great many who are not Nonconformists as loyal to the prin-

ciple of religious equality as Nonconformists themselves, and are almost as good as the genuine article itself. (Laughter.) It is rather amusing to observe how Nonconformity rises and sinks in the political market. Seven years ago in one of our many discussions on the Burials Bill we were admonished by Lord Beaconsfield—then Mr. Disraeli—with great solemnity that our political preponderance was at an end for ever. He admitted that from the time of the Reform Bill of Lord Grey until the time when he was speaking, that preponderance had been very great, and he also admitted that it had been in many instances used wisely and well; but he said, "Another Act affecting the constituencies of this kingdom has since that passed, which has destroyed for ever the undue influence of the Nonconformist body." But then there was this awkward fact in the way of Mr. Disraeli, that the Parliament in which he was then speaking—the Parliament elected in 1868, and under the new franchise—had returned a very large Liberal majority. But Mr. Disraeli was equal to the occasion, and he stated that this vast majority was not returned by the new constituency—it was the traditional and admirable organisation of the Dissenters that gave such a triumph to Mr. Gladstone. "But now," he says, "for the future all that is past, and you will be nowhere"—(laughter)—and certainly the election of 1874 seemed to confirm the prophecies of Mr. Disraeli, and it was whispered in the lobbies of the House of Commons that the Prime Minister, in the exaltation of his triumph, after the election of 1874, was wont to boast among his followers that one thing, at any rate, he had done by the Reform Bill of 1867, and that was he had killed the Dissenters politically. (Laughter.) Well, but what about the present state of things? This dead Dissent, which he thought he had killed and quietly inurned, rises before him at the last election, full of vigour, armed cap-a-pie, with a menacing and aggressive attitude, so that we can conceive Mr. Disraeli addressing this ubiquitous Dissent as Hamlet addressed the ghost of his father—

"What may this mean,
That thou, dead corpse, again, in complete steel,
Revisit'st thus the glimpses of the moon,
Making night hideous?"

(Laughter and applause.) For it is very curious to observe how, by the consenting voice of friends and foes, the primacy of honour for the great Liberal victory just achieved is assigned to the Nonconformists. (Hear, hear.) Our great leader, Mr. Gladstone—(loud cheers)—is never weary of acknowledging, in the most glowing and generous terms, the immense services which the Nonconformists rendered during that political crisis which culminated in the election. They are, he says, the backbone of the Liberal party, and he points to their example as one which it would have been well if some other churches had followed. The *Spectator*, which delights in alternately patronising and snubbing the Nonconformists, has admitted a letter into its pages which declares that the cause of the Liberal success was entirely owing to the conduct of the Nonconformists. The *Globe* declares that the most potent element of the wave of Liberal feeling was the influence of the Dissenters, whose pulpits were converted into Radical rostrums, and their chapels into recruiting-grounds to catch Liberal votes. (Laughter.) While admitting the fact as to the influence exercised by the Dissenters, I must utterly deny the correctness of this statement. (Applause.) The *Morning Post* says, in language so lugubrious that it is difficult to believe the words were written without tears by the writer, that Mr. Gladstone's acknowledgment that Dissenters are the backbone has acquired since the election a most portentous significance, for it means nothing less than that the country is now to be governed by a party whose backbone is Dissent. The *Record* admits the same fact, and the *Daily Telegraph*—(hisses)—with grim irony, calls the Liberal majority of the House of Commons "the Nonconformist majority;" and so through the whole gamut of gratitude on the one hand, and of horror and lamentation on the other, the note of Dissenting supremacy is the loudest. Well, if we were not a remarkably modest people, we should be in danger of having our heads turned by this universal tribute to our political ascendancy. Now, it is a matter of some importance to ascertain how the special representatives of this powerful element in the national life are going to act in the New Parliament. There are two courses that may be suggested to us. We may assume an attitude of watchful jealousy, nourishing a suspicious and distrustful temper, pressing our own claims with an angry and strong importunity, impatient of whatever is done that does not tend immediately in our direction, and ready to withdraw our confidence from our political friends if they do not instantly carry into effect all our extreme demands. Now I venture to say with all emphasis, that that is not the course we should pursue. (Applause.) That is precisely the course

which our enemies would like us to pursue, and which we must therefore avoid. I observe that that smart young statesman—Lord George Hamilton—(laughter)—who evidently thinks that his mission in life is to demolish Mr. Gladstone, and who never misses an opportunity of doing his little possible to fulfil that mission, told his friends at Chiswick the other day that he anticipated the speedy disruption of the Liberal party in consequence of such conduct on the part of the Nonconformists as I have just described, because, he says, the only object of the Dissenters in supporting Mr. Gladstone was to obtain the disestablishment of the English Church and of the Church in Scotland. Some shockingly rude person, it seems, had said that Lord George Hamilton was a liar—(laughter)—forming that assertion—a most impolite and improper expression; but if anybody had said, in polished and Johnsonian phrase, that in making this assertion Lord George Hamilton had fallen into a fundamental inexactitude, he would have said what was perfectly right. (Much laughter.) So far is it from being true that the Dissenters supported Mr. Gladstone in order to obtain the disestablishment of the English Church, that the fact is that was not their object at all. They supported Mr. Gladstone because, in their belief, he was supporting the cause of truth and righteousness and peace—(applause)—in the place of a system of mystery and equivocation, of injustice and violence, of bluster and blood, which in their belief had the tendency to corrupt the public conscience and dishonour the national reputation. (Applause.) If Lord George Hamilton wants to know why we supported Mr. Gladstone, we can tell him in a word—because we wanted to turn him and his friends out of office as having been, in our belief, the worst Government, the most reactionary at home and the most revolutionary abroad, with which this country has been afflicted within the living memory. (Applause.) Well, I think there are reasons, therefore, why we should exercise the utmost forbearance as Nonconformists towards the Government that has now come into power. In the first place, we must remember they have succeeded to a most dismal inheritance—an inheritance of blunders, of complications, yea, I will say of crimes—a general imbrolio, political, diplomatic, financial, which they have to disentangle and to restore to something like order. And then we Nonconformists are not Nonconformists merely or mainly. We are members of this great British community, we are interested in everything that concerns its peace and prosperity and honour; and if, therefore, the Government brings forward good Liberal measures, we shall rally round them and support them to the utmost, for we are as interested as anybody in general good measures, and I think we have contributed as much as any class of the community to secure such measures in the times that have passed. (Applause.) I can give you the testimony of a very competent witness. Lord John Russell was an astute and practised observer of the political life of this country for fifty years, and these are the words that he used on one occasion. Speaking of the abolition of Church rates he says, "I know the Dissenters, they carried the Reform Bill, they carried the abolition of slavery, they carried free trade, and they will carry this question—" and of course they did carry it. (Applause.) Well, I am bound to give you both sides of the question, and there is another course that may be suggested by some of the younger and more sanguine men amongst us. We may be told that we ought to place absolute, implicit, unhesitating, and unreasoning confidence in the Government which is now in office; that we should do nothing that shall be unacceptable or inconvenient to them; that rather than embarrass the Government in any way, we must suppress our convictions, postpone indefinitely our demands, and wait patiently on the pleasure of our friends. Now, honestly speaking, I cannot give that advice either, nor can I accept it by whomsoever it is given, for there is nothing in the history of the past to justify such counsel as that. We have had an experience for nearly fifty years of the relations between the Liberal party and the Nonconformists, and that experience teaches us this—that whatever we have gained either in the removal of disabilities or in the acquisition of civil and political rights, we have attained by our own efforts. (Hear, hear.) There is no instance on record, so far as I know, where any Liberal Government has voluntarily undertaken to bear our burdens. I do not say this by way of reproach, but in order to prevent unreasonable expectation with corresponding disappointment afterwards; but the fact is that in everything that has been done in the repeal of the Test and Corporation Acts, in the abolition of Church-rates, in the passing of Mr. Hadfield's Qualification of Offices Bill, in the various measures for procuring equal rights for the Nonconformists in universities, in the reform of the

Burial Laws, in our various struggles for education, we have had to act for ourselves, sometimes against the formal opposition of our political friends, and almost always without paying too much regard to their wishes or their conveniences. The fact is, that the Liberal leaders have a theory of their own as to the way in which the Nonconformists should act. They seem to think that we should act purely on the Evangelical principle—to do good and lend, hoping for nothing again. (Laughter.) They do this, no doubt, because they desire our spiritual perfection, but the fact is we do not pretend to have attained to perfection at present; we are poor, frail mortals compassed about with many infirmities; and among those infirmities is this, that having striven, and laboured, and sacrificed a good deal for our party, we think we are entitled to some consideration when they come into office. As regards personal aims and personal rewards, we do act very much on the principle to do good, hoping for nothing again, and we have our hopes very liberally fulfilled. (Laughter.) I was reading the other day a long list in one of the provincial journals of all the political offices that have had to be filled by the present Government, not including diplomatic and consular appointments—all the offices from the Lord Chancellor, with his £10,000 a year, to the sub-secretary's secretary; and they amount, as far as I can gather, to about a hundred, and with the exception of two gentlemen who are in the Cabinet, and who may be truly said to be there not because, but although they are, Nonconformists, there is among the whole of this hundred not a single Nonconformist, not one who was thought worthy even to be appointed an under-secretary's secretary. Well, happily, we are not office-hunters very much; at the same time, I do hold this, that it is a great disadvantage to us to be altogether excluded from a position in the official class. We are not going to make a grievance of that, but we wish to state the fact and call attention to it. But what I venture to give as counsel to my fellow-members who represent the principle of religious equality is, that whatever the Government do in the way of bringing forward good measures, we should give them a loyal and strenuous support. We should not be too impatient in pressing our own claims, we should not sulk if we do not think we have as much attention as we deserve; but, on the other hand, we cannot surrender our principles, we cannot belie our convictions, neither can we relinquish our right to urge forward, by discussion and agitation in Parliament and out of Parliament, those principles and measures which we think are of vital importance to the prosperity of our country. (Loud applause.)

REV. ALEXANDER HANNAY: The following resolution has been put into my hand, and though I did not expect to occupy this post of honour when I entered the room, having agreed yesterday to second the resolution after it had been moved by another, I submit it to your consideration with much pleasure, and with very few words of comment:—

This meeting offers its congratulations to the friends of religious equality throughout the country on the accession to their Parliamentary strength which has resulted from the recent appeal to the constituencies; and expresses the hope that preparation will be made for renewed exertions, by means of which that strength will be wisely used in furtherance of their aims.

This meeting, sir, will be differently regarded by different observers. I should not be surprised if some gleam of comfort came from it to the sad and wondering mind of the late Prime Minister. That gentleman, as he himself informed us, has been in quest of an explanation of the crushing defeat to which he and his party were lately subjected, or rather, perhaps, in search of materials by which he might revive the drooping spirit of his party; and I can imagine when he reads the report of our meeting here this morning in his newspaper to-morrow—if we can imagine such a mind so usefully employed—some gleam of comfort will come to his mind in phrases far more oracular than are likely to occur to me, or than, if they did occur to me, I should be very likely to use. He would probably say, "But yesterday I prophesied, behold already the fulfilment of my prophecy. The Dissenters are already asserting themselves; they have met to form their cave; the policy of disintegration is already beginning to precipitate results in the Parliamentary majority of the Government." And I do not know, sir, whether on the right side of the chair there be not some members of the Liberal party, timid and melancholic reformers, men who undertake changes of the nature of reform as Englishmen are said to take their pleasures—sadly. I do not know whether there be some such gentlemen who will to-morrow morning say, "Can't the Dissenters be quiet, were it only for a little? Can't they rest and be thankful? They will get their Burials Bill. Can't they be quiet?" Well, now, Mr. Chairman, we cannot deny that this is for the most part a

meeting of Nonconformists, certainly of gentlemen who agree with them in their great leading contention, and that we are but a portion—we are sometimes called a "section"—of the Liberal party; but it is not our fault that we are a "section" of the Liberal party, or that within the pale of that party we have any special contention with which we cannot expect the members of the party, as a whole, to have full sympathy. Our contention has been that the action of the Established Church of England, or of a civil establishment of religion in England, has been to make two Englands, to divide the country into two sections, and we are placed by the misfortune of the existence of this institution in this position—that we are overshadowed by a great privileged corporation, and in the interest of our own principles we have occasionally to take a distinctive stand. But now, sir, it is only just to ourselves, and to those with whom we acted in the late great electoral conflict, that we should say that we did not go into it as Nonconformists. Never did any great political party in the State more entirely leave out of view all that was distinctive of its demands and contentions as did the Nonconformists. (Applause.) They went into that conflict as Englishmen; there was a plain issue before them; the country was in the hands of a Government which was trifling with domestic affairs, and which was meddling with principles and with aims that were altogether wrong in foreign affairs. Nonconformists went into this contention as Englishmen who were resolved that not only the home legislation of England, but its diplomacy, its action in regard to other nations, should be a thing of fair dealing; that above all, its members should be determined, and all its leading lines drawn in the open council of the nation, and not in the recesses of one dark and scheming mind, as had been the case for several years. (Applause.) The result upon which we are met here to felicitate one another, and to congratulate the friends of religious equality throughout the country—namely, that we have a larger number of men in the present House of Commons who have an intelligent apprehension of the principles which underlie the contentions of Nonconformists than has ever sat in the House of Commons before, was an incidental issue of the conflict. It was not the main issue, and I think it would be well for Englishmen and English politicians to consider the fact that when an appeal was made to the conscience of England, to the standard of eternal righteousness in dealing with political affairs, the answer given by England resulted in the return, to the surprise not more of some Nonconformists than of many Churchmen, of a larger number of Nonconformists than were ever returned to Parliament before. I say the fact that that was a side issue gives it a special and instructive significance I am far from contending—I am sure there is no Nonconformist in this room who will contend—that, take your Nonconformists man for man, and take your Churchmen man for man, as Nonconformists we have any right to say we are better men individually than they as Churchmen. There is no such spirit among us, but here is the fact—that our position as Nonconformists has left us free for full unembarrassed action in all that concerns the interests of this nation, so that we have taken the leading part in bringing the legislation and diplomacy of the country into harmony with all the higher and older traditions of the country; while the position of Churchmen as Churchmen has so warped their political action, that they are found the strongest party in support of a policy that is unrighteous and is full of the spirit of brag and bluster. (Hear, hear.) It has always been our contention that the spirit of a privileged institution must have this effect upon those who are partakers of the privilege or who are its main supporters. Now, sir, the question on which you have touched so amply and so fitly is as to the future. This resolution expresses a hope that there will be fresh exertions to carry our principles into practical effect. Not having the honour of a seat in the House of Commons, and not being called to deal as a member of the House of Commons, with the question of policy, I would not venture to touch the question at all. It is too high for those of us who in relation to this position are mere laymen; but I am sure the heartiest response has been called forth to the wise words which you, sir, have offered from the chair. Those of us who are on this side of the cross table and its flanks can rely on the gentlemen who have been returned as representing the principles of Nonconformity, that they will bear themselves with moral and Christian dignity in carrying out the work which is committed to their hands. There will be no obstruction on their part; they will never fight against a measure good in itself because Nonconformists have been kept out of office, or have been otherwise snubbed, or because Nonconformists have not had their case sufficiently attended to. I have no doubt that every Nonconformist member in the House of Commons will be found fighting for every such measure on its merits. Nor do I suppose that they will harass the House with impractical measures. But I do wish to make this observation before I resume my seat, that our great work in the country for years to come is educational work—(hear, hear)—and the benches of the House of Commons offer a coign of vantage

for the men who would educate the nation which no other place in the country offers; and I do therefore hope that the members of the Liberal party who accept the Nonconformist contention will not manifest too severe a reserve in the matter of bringing Nonconformist questions before the House of Commons—not merely nibbling petty, beggarly questions like the Burials Bill. I never once cared a button about the Burials Bill contention. So far as I am concerned, I am content with any kind of burial, excepting so far as it gave us the opportunity of getting light in regard to our principles into the mind of the nation. By all means let us have the Burials Bill; but we ought to have opened up in the House of Commons the whole of our great questions. Mr. Richard, I presume, will be Seasonal Chairman, as the Irish say, or something of that sort, in the House of Commons—a kind of leader of the Nonconformist party to which his years, and his wisdom, and his great service, and his acceptance with the House would seem to entitle him. (Applause.) And I say the discussion of our questions, in so far as they can be got fairly before the House without worrying it, should be opened up, and from time to time our principles should be maintained; and surely on the future of English Nonconformity there shines a light which has this promise in it—that it will dry up and carry out of the land the whole thing called Nonconformity for evermore, by taking away all reason for this division which exists among us between Churchmen and Nonconformists. (Cheers.)

Mr. ELLINGTON (treasurer of the Liberation Society), in seconding the resolution, said: As the chairman has already stated, I am one of the officers of the Liberation Society, but I suppose another reason why I occupy this position is because I am a resident in this city of "light and leading." (Laughter.) Although we have a good deal of light, we have not much leading, but the time I fear is distant when the light we think we have will penetrate into some of the dark minds around us, and lead them to join our leading. So much for the city. I join most heartily in the congratulations of our friends whom we see here this morning, that the country appreciates worth and talent if London does not. We have representatives here from Lancashire, Yorkshire, Wales, Scotland—indeed, from most of the counties of England, and even from the dark Eastern counties. Why, sir, if Essex is moving, surely we need not fear for London. (Applause.) However, I know you are all waiting to hear some words from our friends, and therefore I will not detain you except to say that to some of us who are growing grey in the service it is a subject of great rejoicing that so many old friends are in the Houses, and still more that there are so many young members who are springing up. Looking over the past, and forward to the future, it has been a source of some anxiety to some of us, that the House of Commons contains, comparatively, so few young men who seem to be coming forward to take the places of the veterans who are passing away. Now, in looking around this table this morning one great subject of congratulation, is that young men are growing up to bear the banner when we have done our work, which, probably, will not be long. I can only say with regard to what has fallen from the chairman with respect to operations in the House of Commons, that I am quite sure that any one who takes an active part in the conduct of political affairs outside the House will endorse most entirely the policy he has indicated. Union is our duty; but the resolution points to future action. We ought to keep up our organisations in the constituencies; not put off combination until the eve of an election, when we get a scratch crew; but wherever it is possible to organise the friends around us, and go on pegging away. That is the principle on which we should act. (Cheers.)

The resolution was enthusiastically agreed to.

The CHAIRMAN said he would now call upon a Scotch, an English, and a Welsh member to respond to the resolution.

The Right Hon. W. E. BAXTER, M.P., who was very cordially received, said:—Mr. Chairman and gentlemen,—My first and most natural impulse in addressing such a company as this is to congratulate the great Nonconformist body upon the union, the activity, and the enthusiasm that they displayed at the last General Election, and more especially upon their abstention from raising questions distinctive to themselves in order to succeed in what appeared to them the paramount duty of every true Liberal, namely, putting an end to a policy of bravado and vain glorying, and getting quit of people that delight in war. And now, gentlemen, that the victory has been won—perhaps the greatest and most conclusive that was ever won in the history of any constitutional country—may I put in a word asking you not to expect too much, at all events all at once, from Her Majesty's present Government. The reckless doings of their predecessors, both in foreign affairs and in finance, have surrounded them with difficulties, perplexities, and embarrassments of no ordinary nature; and you may depend upon it that it will be neither a light nor an easy task to extricate the nation from these tortuous, devious ways, and bring

it back into the paths of uprightness and of peace. Some of you, I daresay, will be surprised to learn that I have sat for more than twenty-five years continuously in the House of Commons, that there are now only twenty-nine gentlemen in the present Parliament who in that respect are senior to myself. I mention this because nothing can be more surprising or gratifying than the progress that has been made during that quarter of a century in the great principle of religious equality. I do not refer to the Acts that have been passed after long struggles, because they will at once occur to your mind, but I have no doubt there are gentlemen in this room who will recollect the day when there were only two or three Nonconformists in the House of Commons. Now, the chairman has told us, there are about a hundred. The last General Election added more largely to their numbers than any election before, and I have no doubt they will make their influence felt, although I certainly very much concur in the remarks that have fallen from the chairman, and am extremely sorry that the great Nonconformist party, which is so largely represented in this room, is hardly represented at all, even in the subordinate ranks, of Her Majesty's Government. One or two incidents occur to my mind illustrative of the progress made in the last few years by the Nonconformists, and the advance of that great idea which brings us together this morning. Shortly after my election an honourable baronet, representing a Liberal borough in the West of England, said to me, across a writing-table in one of the divisional lobbies, "I have got a letter from a man this morning who signs himself a Congregationalist. Can you tell me what on all the face of the earth that means?" (Laughter.) On another occasion, after a very interesting conversation on English ecclesiastical affairs, a noble lady whom I had the pleasure of taking down to dinner, on my telling her that I was a Dissenter, pushed back her chair a little way, looked at me with an expression half puzzled, half scared, and said, "Oh, my gracious, you don't say so! I never met one in a room before." (Renewed laughter.) In 1855 I dined at the table of a statesman now in a very illustrious position, and to our late esteemed friend, Mr. Charles Gilpin, who was also in the company, I happened to remark across the table, with regard to some grievances of which they were complaining, "Oh, that will be all set right in the good time coming, when there are no longer Established Churches." The quick ear of our host overheard the observation, and later on in the evening he took me aside into the drawing-room and expressed the greatest possible surprise that any person should talk of such a consummation as being taken for granted. Like the aforesaid lady I rather think he had never met a Dissenter in the room before. (Laughter.) He has met a great many since; and I should like to know how many members of the new Parliament sitting on the Liberal benches do not know what a Congregationalist is. Now, gentlemen, we have all been in at the death of one Disestablishment. Happily we have now religious equality in Ireland. (Hear, hear.) Will you allow me to say a word or two about Scotland? (Applause.) I daresay most of you are aware that that branch of the Presbyterian Church in Scotland which is connected with the State has very small emoluments: it is a poor Church, and with no social advantages, because very few of the gentry or nobility belong to it; and, moreover, in certain respects, both in practice and in doctrine, it has set an example of liberality which is in accordance with the spirit of the age. But we cannot shut our eyes to the fact that it is in a minority of the population, and it certainly received a very heavy blow and great discouragement at the General Election. (Cheers.) The Dissenters north of the Tweed adopted precisely the same course as their friends in the south. They did not moot the question of Disestablishment at all; but it was forced upon them by the inconceivably injudicious line taken by the clergy themselves. Why, one Scotch county, almost to a man, voted against a Liberal who was an attached member of our own Church, and in favour of an Episcopalian Tory, who belonged to that high school which not only would not enter the door of a Presbyterian church, but do not admit that Presbyterian churches are churches at all. Now, the alliance between Church and State, as far as the legislature is concerned, has been defended, up to the present time, almost exclusively by Episcopals. During my recollection there have been hardly any members of the Established Church of Scotland in the House of Commons; but a little bird has whispered to me that the total rout of the party at the last election, both in counties and boroughs, has confirmed the Episcopalian gentry and landlords in an idea they had before entertained to abandon the defence of the Church the clergy of which had played their cards so badly. Scotch Episcopals look forward to some pecuniary gain from the disendowment, and they also expect,—and I believe with some reason,—that on the disestablishment of the Church in Scotland there will be a very large accession to the Episcopalian Church there. Be that as it may, what I want to impress on you is that we desire to manage our ecclesiastical affairs ourselves. You know the sentiments of the

great body of the Scotch representatives, and we do not want to be swamped in the good time coming by votes from the other side of the Tweed. The great bulk of the Scotch members are virtually, if not actually, pledged to leave the final decision of this question to another vote of the constituencies; but I know something of a party in the Church itself who thoroughly understand the situation, men of sagacity and foresight; and I am one of those who look forward at no very distant date to an amicable settlement. The case of the Church of England is very different indeed; and the more we look at it in its pecuniary and monetary aspects, the more perplexing does it appear. Whilst we fight the battle of religious equality here with perseverance, I hope we shall also do it with prudence and with patience. The Italians have a very wise proverb, *Chi va piano va sano*, but you may depend upon it, gentlemen, that its time will come. There is no valid reason why a man who believes in bishops should have a higher social position than a man who does not. (Applause.) There is no one who knows anything about the matter—who has, for example, investigated the ecclesiastical state of North America and the British Colonies—who doubts for one moment that voluntary effort is amply sufficient to overtake the religious wants of the community; and when the time comes in England, as come it certainly will, for the abolition of exclusive privilege, it will exercise a soothing, cementing effect upon all branches of society, and there will no more be ecclesiastical squabbles in the British Parliament than there are in the Congress of the United States. (Loud applause.)

Mr. HUGH MASON, M.P., who was next called upon and received with cordial cheers, said: I accept, with very great thankfulness, the honour of representing, on this important occasion, the English Nonconformist members of the new House of Commons; but, at the same time, I warmly congratulate the promoters of this meeting on the good taste, timeliness, and gratitude they have shown in selecting as the first speaker in response to this vote an honourable gentleman who represents a Scotch constituency, not only because he is an old Member of Parliament, and I am the youngest in that respect, but because he has experienced the wear and tear of official life; and some of us, at least, recollect the great good he did as an administrator at the head of a most important Government office. (Applause.) Let me say, gentlemen, on behalf of myself, that I have not been returned for Ashton-under-Lyne by the Nonconformist portion of the constituency alone. Of course I did receive, perhaps, every vote of the Nonconformist portion of the constituency; but, at the same time, I recognise, with very deep gratitude, the warm and hearty support which I received from a very influential and numerous section of the Church of England; and when members of the Established Church, churchwardens, builders of churches, founders of church schools, the most munificent supporters of every organisation of the Established Church one after another most warmly espoused my cause; and when they were reproached by rectors and vicars in the borough as "another good Churchman gone wrong?"—(laughter)—I do not believe that the fact that I was an advanced Nonconformist operated in the slightest degree against my election in the minds—I was going to say, and I will say—of the most intelligent of the Churchmen—(applause)—of the richest Churchmen, the largest employers of labour, and the largest owners of capital. I was very happy to know that it was no disqualification for representing the Liberal party in Ashton-under-Lyne that I happened to be not only a Dissenter, but a Dissenter of Dissenters. (Hear, hear.) Now, while I recognise most cheerfully that important fact, I have to deplore that there is another side to the question. While I believe that the principles of religious equality are advancing gradually, and even swiftly, in the minds of the most intelligent members of the great Episcopal Church, I do see, from time to time—even in Lancashire, even in Ashton-under-Lyne—that there are people who have been trained in the families and under the ministries of the Nonconformist communities who seem, as they grow older and richer, to take a delight in turning their backs upon their Nonconformist principles, and upon certain special occasions in their lives, which happen once only to most people and twice to some—(laughter)—they seem to think that they can only be married properly at the altar of the Established Church. (Hear, hear.) Now, I consider this a great slur upon Nonconformist ministers, and no small treachery to the principles of Nonconformity. This shows that we have not only to educate enlightened men of the Episcopal Church, but, also, even the members of our own congregations; and our ministers and deacons and elders must never forget that they have to keep strict watch over and strictly to shepherd those younger members of the Nonconformist communities who my friend Mr. Ellington hopes are taking the places of those older and more advanced in the field in which we have been working. (Hear, hear.) Now let me say that I am ready to recognise very much more warmly and gratefully than I am afraid some of our friends do the appoint-

ments which have been made by Mr. Gladstone in various departments of his Government. I have great confidence in a Government which includes John Bright—(applause)—which includes experienced and able and patriotic men like Mr. Mundella, Mr. Fawcett, Mr. Chamberlain, and one or two other members whom I could name; and I myself do not see that we members of the great Liberal party who specially represent the Nonconformist portion of the constituencies, have any reason in the slightest degree to reproach the chief of the Government that more places have not been found for those connected with the Nonconformist bodies. My own feeling is that the utmost has been done that possibly could be done in that respect by Mr. Gladstone, and I think that instead of deserving the smallest amount of reproach, he is entitled to the gratitude of Nonconformists for doing what he has done. I am sure there is no member connected with any portion of the Liberal party who has so constantly and cheerfully recognised the support which he and the principles he represents have received from Nonconformists, and it is an indication that he himself warmly feels that for the victory which he and his party have achieved throughout the country they are indebted to the men with whom we are connected in every part of the United Kingdom. I follow our friend Mr. Baxter very cordially in one respect. In the course of the present short Session of Parliament we must not be too impatient if our question is not advanced in the way in which some of us would wish it should be advanced. I am thankful when we can creep on slowly step by step; I am thankful to know that one disability after another is gradually being removed, and I do think that in some part of the country the Burial question in the last election has been considered a most important one—(hear, hear)—and that the relief which the Nonconformist bodies will experience from a wise settlement of this long agitated question will be of the greatest possible advantage to the advancement of our general principles. I do not myself see that any other part of our question could have been taken up in the present brief Session of Parliament than that one, and I know no other question in connection with our principles—and I am sure I am supported in this by Mr. Carvell Williams, and the active men of our Liberation Society—which has given greater offence to Nonconformists than the way in which Dissenters have been treated in various parts of the country by the clergymen and others on occasions where every unkindly feeling should be forgotten, and every opportunity should be taken to show the greatest amount of sympathy, regard, and friendliness to those who have been overwhelmed with grief. My friends, I appeal to you, and I am sure I do not appeal in vain, that we shall give this glorious Administration a warm, hearty, true, and loyal support. (Applause.) We not only represent the Nonconformist portion of the community, but we are representatives of the great Liberal party of this country; we not only have to seek to advance our own special principles, but we have to seek to undo that frightful amount of mischief which the late base Administration has been the means of causing in every part of the globe; and coming, as I do, from Lancashire, where we have been plunged into the deepest commercial distress, I can assure you that the change of Administration has made new men of my friend Mr. Henry Lee and myself, and a number of others who are deeply engaged in commerce; and I for one, at all events, thankful as I shall be at all times to receive the warm and wise admonitions of my friend Mr. Hannay, and of other prominent members of our party, shall feel it to be my duty, and I shall be seeking the best interests of the country and of Nonconformists in particular, by rendering a hearty and cheerful support to Mr. Gladstone and Mr. Bright, and the Government generally. (Applause.)

Mr. WATKIN WILLIAMS, M.P., who was next called upon, said: Mr. Chairman and gentlemen,—I think it is not difficult to see why the honourable duty of joining in this response has been assigned to the county of Carnarvon. In the late great political victory in which we are all rejoicing, England has surpassed everything that she had done since the great Reform Bill of 1832. Scotland, as we all know, boasts that she has surpassed England; but we have the testimony of Mr. Gladstone for saying that Wales has surpassed Scotland and England both. (Laughter.) We in Carnarvonshire can boast that we have surpassed the rest of Wales, and it is, indeed, no exaggeration to say that, because we had, against tremendous odds, the largest majority, both absolutely and relatively, of any political contest throughout the Principality. (Applause.) Now I shall occupy but two or three minutes. Brought up myself as a member of the Established Church, I have become from experience and from feeling a thorough Nonconformist and also a thorough Liberationist—(applause)—and I should be glad, indeed, if I could see every country in Europe boldly take the step of adopting a free Church in a free State. In these days of liberty of opinion and freedom of thought, whatever it may have been in past days, I believe every thoughtful person will agree that the establishment of religion by the State is no strength either to

the State or to religion. Is it any strength to religion? I have heard nobody maintain that. It destroys its earnestness and its reality. Is it any strength or value to the people? Few now stand up and really maintain that. Is it any strength even to the Church itself? I venture to think it is the reverse. It weakens the Church, destroys its true spirit, and causes it to lean upon a poor and a rotten reed. Well, the great difficulty in the task that is before us of disestablishing and disendowing the Church is one that has not been fully met, and I think that it will come not from those who are opposed to disestablishment from the point of religion, but from those who are afraid of a powerful free Church. In days gone by I believe that difficulty had a reality. In some continental nations at the present moment it is a reality, but I believe that in this country the danger is past, and that if we maintain a really philosophical dealing with the subject, and advance at the same time with the freedom of the Church from the State, with universal and true national education, the evils will be remedied and frustrated, and those who live, as I hope most of us here may, to see the day of the disestablishment and disendowment of the Church of England will recognise that the subject is one which may be safely taken up, and that it will tend not only to the consolidation of the civil power in the country, but to the strengthening and invigorating of the religious spirit of the country. (Applause.)

Mr. WOODALL, M.P. for Stoke-upon-Trent, was then called upon by the chairman. He said: Mr. Chairman and gentlemen,—I must acknowledge very cordially and gratefully the welcome which the metropolitan friends of religious equality have given not merely to those veterans who, like Mr. Baxter, have so long served the cause, but to new men like myself, who only come in with an honest, earnest purpose to follow in their steps. I think, also, it is a very happy circumstance that we are welcomed not so much as Nonconformists this morning, but as advocates and friends of the principles of religious equality; and I am glad to find among those who may be included under that term men who, worshipping in the Established Church, have our principles at heart as much as the sturdiest Nonconformist among us. It has been already said that we have not been returned to Parliament upon a Disestablishment platform, and although we ourselves have not made those particular principles prominent, we have been indebted to our friends the enemy for taking care, at any rate, that they did not escape attention. I venture to say, that in England, as in Scotland, wherever a man was connected with the Liberation Society, or was known to be in favour of the principle of disestablishment, the Tories were very careful indeed to let the electors know it, and not one of us endeavoured to explain away or apologise for the conviction which we held. I listened with a great deal of attention to what has been said with regard to the use which may be made of the House of Commons for the ventilation of these principles and for the education of the country. Although we may not attempt an assault upon the great citadel of the Established Church, at any rate we shall, I trust, do good execution upon some of the outworks; and although my friend Mr. Hannay speaks of the question involved in the Burial Laws as something for which in itself he does not care a button, I do think we may, with very considerable satisfaction, feel that we are approaching the beginning of the end of a controversy which will be looked back upon as involving very important principles. (Applause.) When about this time last year I had the opportunity in this building of saying a few words upon the question, I ventured to say that I thought it would be an extremely unfortunate thing if the Burial Question was dealt with merely in its relationship to the parochial churchyards, and that we had much more to fear from a premature settlement than from any amount of delay. I think it is an extremely gratifying circumstance that the passage in the Queen's Speech tells us that Parliament will be called upon to deal with this question in its relationship both to churchyards and cemeteries. (Applause.) Sir, I have, in the course of some local activity, had occasion to refer to those multitudinous statutes which bear upon burial law, and they appear to have been framed in such a way, that, if we did not know better, we might suppose their object was to deal with a community like the inhabitants of our Indian dependency rather than with Englishmen. Mr. Hannay has referred to the fact that we have been treated on these ecclesiastical questions pretty much as if there were two Englands. Certain it is that those who framed the various burial laws appear to have assumed that their first duty was to provide for some high privileged caste, for whom was to be set apart a certain portion of ground, carefully prepared and fenced, for the exclusive use of the members of the Established Church, approved and consecrated by the bishop, and in the act of consecration conveyed to him, and the ratepayers were privileged or permitted to pay the bishop his fees for the act of consecration. (Hear, hear.) Then, probably, it has been assumed, until the other day, that in addition to setting apart a portion of the public ground obtained at the public cost for these

exclusive purposes, there was a further obligation to provide upon the ground so consecrated a chapel for the exclusive use of the Established Church. I am glad to see that our friend Mr. Sullivan comes back to the House for another constituency. I trust he will have a colleague entirely to his mind, for he has done some good service in professionally pointing out that we were under some misapprehension as to what was the actual effect, although I believe we were under no mistake as to what was the intention, of the law in this respect. Without trespassing long upon your time, I will just ask you to consider the curious pretentiousness involved in this claim for a separate chapel in our burial grounds. The Prayer-book provides that the only service which is to be performed within the consecrated building is the psalm and lesson; which, as you all know, may be, and commonly is, in some parts with great acceptance, read in the parish churchyards by laymen. The absurdity, therefore, is, that a claim should be made to have a consecrated building provided for the performance of a service which is not in itself a clerical service at all. Sir, I believe—and I am happy to say that it is a feeling which will be sympathised with very largely by a greater number of liberal-minded men within the Established Church, clergy as well as laymen, than we had been prepared to expect—that we are approaching a settlement of this question, which will contribute enormously, not merely to the satisfaction of a genuine sentiment, but to the practical convenience of all those who are concerned in the administration of the law. In doing away with the exclusive title to services in the parochial burial-ground, we shall certainly have made ridiculous the maintenance of any distinction between consecrated and unconsecrated ground in our cemeteries. There will be no longer any purpose to be served by delimitations of the kind which have been hitherto regarded as necessary; and I am satisfied that when we have determined this important question that Englishmen are to equal before the law, not only in their time-honoured right to interment, but also to interment with such services as may be most in accordance with the views of the dead or of their survivors; then, indeed, we shall find that this great bundle of statutes is mere cumbersome surplusage which will be very speedily reduced to an extremely simple form. Sir, I think we may respond with great heartiness to the appeal which has been made by the hon. Member for Ashton. Never before have we had a Government in whom we had so much reason to believe that we might place a very generous confidence. Whether they propose to deal with this measure in the first instance merely by attacking the religious principle involved in it, or whether they will proceed at once to a general consolidation of the Acts, we may be quite sure at any rate that they will be animated by a desire to do the thing thoroughly and honestly. I express no opinion, because I suppose we do not know yet whether their proposals will be submitted in the first instance to the Upper or the Lower House. If the Upper House do have the privilege, I trust that they will be equal to the occasion, for we must never forget the very important, the memorable, service rendered to us by Lord Granville and Lord Harrowby, who by that never-to-be-forgotten resolution in the House of Lords taught from the peerage a lesson to the parsons. Sir, we felt last night that a great compliment had been paid to Nonconformity by the selection of Mr. Hugh Mason to second the Address. (Applause.) He at any rate made no apology for his position there as a Nonconformist, and while he looked very handsome, and very courtly in his splendid uniform—(laughter)—and now seems to stand before us as a sort of sponsor for the Government, I am quite sure that we have reason to feel that the very plain words which he said, in testimony of a long life, will be a very important element in dealing with these questions. Sir, I have had some opportunities in my own district of seeing something of the irritation which these laws have caused, and the expense and trouble and bother, which I trust will soon be terminated, but I am perfectly in earnest in saying, I would infinitely prefer that they should remain for another generation to deal with, rather than they should be at this time settled in any half-hearted manner. (Applause.) I believe that, while we shall be watchful and earnest in this matter, we have the fullest reason to hope, that on this and every other matter the Government will prove themselves to be thoroughly worthy of our confidence. (Applause.)

Mr. LEATHAM, M.P.: Mr. Chairman and gentlemen,—I suppose that I owe the honour of being invited to address you to-day to the fact that I have placed upon the paper a notice with reference to the question of patronage. I have not yet decided exactly in what terms that notice should be proposed. So far as I can judge there is no desire on the part of Parliament to go into any very serious business during the present short Session, except those matters which may be laid before us by the Government itself; but whenever this motion comes on—whether this year or early next year—I trust I shall be able to frame my motion in such shape that it may lead practically to a Disestablishment debate. (Hear, hear.) It has always seemed

to me that if the private patronage of the Church were properly attacked we should soon have made a practicable breach by which eventually we might enter the defences of the Establishment itself. I trust, therefore, by the effort I am making I shall have the valuable counsel and the active assistance of all hon. Members in the House, who sympathise with us in this question. (Hear, hear.) Now, gentlemen, I should like, if you will permit me, to say one more word before I sit down, because I cannot help thinking that the last thing which we require at this moment is reticence. Notwithstanding all that has fallen from my honourable friends who have preceded me, yet, judging from a good deal which we hear and read, it is not quite impossible that our Whig Government may fall once more quietly into the old Whig ruts with reference to those questions which we have at heart. Now, I do not hesitate to say that, if our friends in high places should make this mistake, it will be found to have been a very grave one, and one which will eventually involve them and the party to which they belong in an eclipse as total, perhaps, as that of 1874, and probably far more lasting. We must not forget that the victory which we have just won has been pre-eminently a Radical victory. (Applause.) It has been won because the Radical sentiment of the country has asserted itself with a vigour and with a success with which it has never asserted itself before since 1832. It is not due, as we are sometimes told, to mere reaction from Conservatism, because the Conservatives polled in 1880 nearly, if not quite as well, as they polled in 1874; but the Radicals polled a great deal better. Nor is it due, as we are sometimes told, exclusively by any means, to the efforts and speeches of any one statesman, however eminent, however active, and however eloquent. Those speeches were too diffuse and too argumentative to have been read by one tithe of the busy men whose votes carried the election. They did not need to read them, for they thought, and spoke, and acted for themselves, and they resolved to rid the country of a Government whose intentions and designs they thought unconstitutional, and whose foreign policy was full of bloodshed. If there be any danger just now, it is lest the idea should get abroad that we should be satisfied to rest and be thankful. Because we said nothing, or little, about Disestablishment at the elections, we are told that Disestablishment may be regarded as a question safely shelved. We said little about Disestablishment at the elections, not because we felt ourselves weak, but because we knew ourselves to be supremely strong. Disestablishment must always be a prominent feature in every Radical programme. (Applause.) It is always present to our minds; and I will venture to say that no Government can be formed which can long command the allegiance of the Radical party that is not prepared to take distinct and early steps in the direction of Disestablishment. (Applause.) Now, if there be one question which has been marked out for the party and the Government to take up in the direction of Disestablishment, it is the application of the principle to the Kirk of Scotland. (Hear, hear.) Our leaders have told us over and over again that they were prepared to accept the judgment of the Scotch people. We have been told to-day that the question of Disestablishment in Scotland was raised at every Scotch election, and I venture to think that the verdict of the Scotch nation upon that and every other Radical question, has been a marvel—I had almost said a miracle—of unanimity. (Applause.) Well, then, will the Government of Mr. Gladstone sooner or later—sooner, I hope, rather than later—take up this question, and do for it what Mr. Gladstone did for the question of Disestablishment in Ireland? I do not say that we have any right to conclude that Mr. Gladstone will not take it up; still, to those who read between the lines, I think it is an ominous circumstance that the one Scotchman who has held high office under Mr. Gladstone, and whose name is known throughout the country for his uncompromising advocacy of the question of Disestablishment in Scotland [Mr. Baxter], has somehow or other been left out in the cold; and the one Scotch nobleman [the Duke of Argyll], who has been conspicuous for his defence of the Establishment in Scotland has been warmly folded to the Ministerial bosom. I do not say that we have any right to conclude anything from this two-fold circumstance, or to believe the rumours which are afloat; but if there be any truth in them, and if it be true that this question and other great ecclesiastical questions are to be shelved, then I venture to say this—and I believe, notwithstanding everything we have heard this morning, I am only expressing the opinions of all who hear me—that a Government which has begun by so many apologies may end by being an apology itself. (Applause.)

Mr. BRYCE, M.P. for the Tower Hamlets, spoke as follows: Mr. Chairman and Gentlemen,—The morning is now so far spent, and I have no doubt that, to the most of you, time is so precious, that I shall go perfectly straight to the point to which I am directed by Mr. Richard to address my remarks. The question of University reform in its connection with the application of the principles of religious equality, has got a par-

ticular interest for us at this moment, because it is, with the Burials Bill, the only question involving the application of those principles which must necessarily come immediately before the consideration of Parliament; and therefore it behoves every one of us who holds these principles, and desires to take every opportunity that arises of giving effect to them, to understand and watch the question. The position of things, to put it in the shortest words, is this: At the present moment the Universities of Oxford and Cambridge are passing—as they are almost always passing—through the crucible of reform. There is a Commission sitting, or, rather two Commissions—one for each University, and the Oxford University, which unfortunately was never as Liberal in its composition as we could have wished, seeing that it was the child of the late Government, and has been made still more reactionary since it was first created by the substitution of a strongly Conservative clergyman for Mr. Justice Grove, who was one of its most distinguished members. Now, the question which the Commission has been addressing itself to, so far as it concerns us here, is this. There are, as you know, in the colleges of the University, a large number of fellowships, offices, and emoluments, tenable sometimes for life; sometimes for fixed terms of years, at incomes ranging from about £180 to £300 a year. In time past a great many of these offices were open only to clergymen. By the last Executive Commission a great many were thrown open, but a great deal too many still remain closed—that is to say, no one can be elected to them who either is not already in what are called in the Anglican Church holy orders, or prepared to give a pledge that he will take those orders at a specified time. In the Universities—homes as they once were of an effete Toryism—we have now strong and vigorous Liberal advocates, and the University of Oxford can boast of having produced a man who has advocated the principle of religious equality perhaps with more point and literary vigour than any other writer now living—I mean Mr. Goldwin Smith. (Applause.) Well, we have laboured very much for the application of this principle by the total abolition of clerical headships and fellowships, and you will be glad to hear that in most colleges the Liberal majority among the fellows is so strong, that they have represented to the Commissioners the desirability of throwing open the headship and all, or very nearly all, of the fellowships. Their representatives have, in most cases, been so strong, that the Commissioners have generally acceded to their wishes; but in some colleges there has unfortunately been a Conservative majority sufficiently strong, when added to the strong Conservative element in the Commission itself, to retain a considerable number of fellowships still subject to this clerical condition. The matter is not yet finally settled, because for a considerable number of colleges the Commissioners have not yet published their statutes; but I believe it is no secret that in three colleges at least—Christ Church, Magdalen, and St. John's—a very considerable proportion of clerical fellowships has been retained. Now this is felt by the Liberal party, and by those whom we ought more particularly to pity, the Liberal members in those colleges who are going to be handed over, bound hand and foot, to the mercies of a clerical majority, to be a grievous wrong, and entirely contrary to the whole current and spirit of modern legislation. They, therefore, appeal with confidence, as they did in the days which ended in the abolition of University tests, to the sympathy of the great Nonconformist body of this country to help them in their struggle. (Applause.) The question will certainly come before Parliament, and the only question is as to the form in which it can be done. The statutes made by the Commissioners for each college require to be laid upon the table of both Houses, and either House can by an address to Her Majesty request Her Majesty to disallow the statute. Therefore an opportunity will be afforded, which I believe will not be now this Session, of objecting to those proposals. But it has been suggested that some steps should be taken even sooner, and that to prevent the Commissioners from going on in this dangerous path, some action should be taken this year by which the opinion of the House of Commons might be elicited on the subject, and a warning given to the Commissioners that the reactionary path in which they are now treading is one which they might perhaps have followed before the general election, but which they can follow no longer. (Hear, hear.) One question only remains, and that is one about which very little has been said heretofore, but with regard to which also I hope you will give us your support when the time for action arrives. The Theological Faculty in the universities is entirely confined to clergymen of the Established Church. I do not mean to say that the time is yet come when we can have a purely denominational theological faculty. Therefore, as regards dogmatic and pastoral theology, possibly the only way of keeping up such chairs at present is to allow them to be occupied by one particular denomination, and that denomination which has them has the best claim to keep them. There are, however, two chairs, two professorships in the university, both of the highest importance, with regard to which a

vigorous effort ought to be made to liberate them from this clerical restriction—the chairs of Hebrew and Ecclesiastical History; and about ecclesiastical history I go so far as to say that it ought to be, if not a positive disqualification, at any rate a disadvantage, to a man who stands for a chair of that kind, to be a clergyman of any religious body. (Applause.) The subject of ecclesiastical history is one of so much importance and so much difficulty, requiring a mind so absolutely fair and impartial that it would be more safely entrusted to a learned and judicious layman than to any clergyman whatever, and, therefore, I hope that some action will be taken to throw open these professorships to laymen, and that we shall have your support. (Cheers.) In the University of Cambridge the Commission has been composed of more liberally-minded men, and the prospects of secularisation appear to be better. It is possible, however, that there also your help may be required, and I am sure our Cambridge friends can rely on having the same vigorous help from you now which was given to Mr. Goschen and Sir John Coleridge in carrying their Bill. I thank you for having listened so attentively to these technical details, and I beg you to bear in remembrance that it is not only the question of the Burials Bill, but also of the complete liberalisation of the Universities, by which you may give effect to the principles of religious equality. (Applause.)

Mr. L. L. DILLWYN, M.P.: Gentlemen—I did not come here expecting to be called upon to speak, and I think it was fortunate I was not prepared, for if I had been I feel sure you would not have been inclined to listen to my remarks. I could have added nothing new to the very able speeches that have already been addressed to you. To recommend the proposition which I have now to put before you, it is not necessary for me to make any lengthened comments. I cannot, however, speak in this assembly without alluding to my own very long connection with the society. My friend Mr. Baxter said he had been in the House of Commons for twenty-five years; I have been there even a little longer than he has, and I have always done all I could to promote the interests of the Liberation Society. (Applause.) I went into the question not as being a Churchman, or a Dissenter, or a Nonconformist, but upon the assertion of the absolute principle of religious equality. That alone is the principle which I have gone upon in acting with the Liberation Society, and acting for them, as I did for a good many years, I do not think I have ever given a single vote in violation of that principle. I cannot help contrasting the position in which we now stand in the House of Commons with the position in which I felt myself when I first went there. I was then a good deal snubbed and sat upon for the part I took in connection with this society. They looked upon me as a sort of black sheep. We were in small minorities. I worked with my old friend Mr. Hindfield, and with Mr. Carvell Williams, and we used to be in small minorities in the lobby upon Church-rates and that sort of question—twenty or thirty, or even less, asserting the principles which have been since recognised by the whole country. But now I am not sat upon or snubbed. It is rather a credit to belong to the Liberation Society; and instead of being in such a minority as we were then, or being black sheep, we find many of our friends in high places. (Applause.) I am heartily glad to see them there, from personal motives and motives of friendship; but that is not our principal reason for satisfaction. Our reason is that we believe they will support the principles which they have so long advocated in connection with this society in the position which they now occupy. When the settlement comes about—whether the Church question is to be settled by friendly arrangement or by a bitter struggle—depend upon it we shall need all the assistance we can have in the high places to make it satisfactory. Those who are in the House of Commons know how settlements in committee are destroyed unless they are well supported in the House of Commons with strong men to back them up. I, therefore, would urge upon the Nonconformists and the members of the Liberation Society not to relax their efforts in endeavouring to place our friends in a position where they will be able to make a satisfactory settlement of the question with which we are now dealing. I have now one very pleasant duty to perform—that is, to propose the thanks of this meeting to our friend the chairman. We have been told that he will be the leader of the Nonconforming interests of the House of Commons. I cordially accept that, and recognise his position, and I do not think there is any man in the country—whether from ability, eloquence, or the respect in which he is universally held—so well able to perform that duty. Mr. Henry Richard is an old and valued friend of mine. I have acted much and long with him in the House, and I have never had reason to regret following his lead in any question connected with your principles. I have, therefore, to propose a vote of thanks to him for his excellent conduct in the chair, and for the services which he has invariably rendered to the cause of religious equality. (Applause.)

Mr. A. ILLINGWORTH, M.P.: Not for more than a moment or two will I venture to trespass upon your time, but perhaps I may be permitted to say that I think every gentleman who has spoken this morning has con-

tributed something in respect to the line that the Liberation party in the House of Commons ought to adopt. My own feeling is that the Government is entitled to our absolute confidence, so far as their intentions go, with regard to the just treatment which we shall receive at their hands as Nonconformists, or rather, as those who hold the principles of religious equality. At the same time, we must not forget that they have many questions pressing upon them, and that it will be almost impossible that they can raise the question of disestablishment in Scotland, and it is still less likely that they can raise the question of disestablishment in England. It is possible that this will be a short Parliament. If it be so, it will be because the question of making uniform the country and borough franchise will be settled, and a redistribution of seats accompanying that change. If that be the case, we shall be the sooner placed face to face with the constituencies, and then Scotland, with the Nonconformity and Liberalism of England at her back, must declare in favour of the realisation of absolute religious equality in Scotland. So far as we can foresee the future, that seems to be the course that things will probably take; but on the other hand, while we consider the conditions under which this Government is formed, and the power and influence which as Liberationists we hold in the country and in Parliament, it does not by any means follow that we are not to avail ourselves of the floor of the House of Commons to still further educate the country. Though the Government may feel itself free from any obligation to deal with disestablishment in Scotland, that is no reason why some Scotch Liberals should not take up the question in the House of Commons, with a view to prepare Scotland and the country for the coming change. Still further, as has been indicated by my friend Mr. Leatham, we shall have other questions raising the whole principle of religious equality. And I do not for one moment doubt that there will be the necessary courage and fidelity displayed by the Nonconformist Members of the House of Commons, which will satisfy to the full all reasonable demands that will be made upon us by our constituencies, and that we shall show ourselves faithful to the entire principle of religious equality with which we have been so long identified. For my own part, I think we are entitled to feel and to say that the Liberation party never occupied the position of influence which it does at this moment. We must bear in mind that with few exceptions there is scarcely a member of the Government who is not pledged to the length that Lord Hartington so loyally pledged himself last year, or the year before in Scotland; and when our leading men put themselves in the position of, "Ask and you shall have," it is, I consider, a time when the game is pretty nearly up. We have only to wait a short time longer, and we shall be able to score another great victory, and then I think we shall be in possession of the force necessary to bring about the disestablishment and disendowment of the Church of England. (Applause.) The Duke of Argyll, in an article which he wrote in one of the reviews, made this observation—which I believe is full of force, but which he did not intend should be put to the use to which I am putting it. He was advocating the maintenance of the Establishment in Scotland, and he was appealing to and warning Episcopalians, that if they allowed the Establishment to fall in Scotland, every Scotchman would be against the maintenance of the Establishment in England. Well, we believe that, as literally as does his Grace, and I have every confidence in the great majority of the Irish members and the Irish people, that whenever the crucial time comes, we shall have not only Scotland but Ireland on our side, and the great force of Liberalism combined with these forces in the sister kingdoms will be sufficient to bring about the downfall of the Establishment. (Applause.) All we have got to do is to avail ourselves of every opportunity, and I believe that the future promises everything which we have a right to anticipate. Now, turning for a moment to the resolution which I have been asked to second, I need not add one word to the feeling testimony given by our valued and revered friend Mr. Dillwyn to the worth and services of our esteemed chairman. I know no man in the country who is more entitled to our gratitude than Mr. Richard. He is as ardent and devoted a champion of our cause as exists; and besides that, he is the recognised leader in the House of Commons of another movement, not even second to this of the Liberation Society—(applause)—and I am sure it must be gratifying to him, and we all congratulate him upon it, to see the improved prospects of the two great questions of the age—that of religious equality and of "peace on earth, and goodwill towards men." (Cheers.)

The resolution was cordially agreed to.

The CHAIRMAN: Gentlemen, I am very much obliged to you for the kind and cordial acceptance you have accorded to this resolution bearing upon me personally. I have nothing to say to that beyond expressing my earnest gratitude to you, and saying that those of us who were in the last Parliament, such as my friend Mr. Dillwyn, whose fidelity to our cause is

above all praise, and my friend Mr. Leatham had to lead a kind of forlorn hope; but now we are very much strengthened by the ample reinforcements that have been sent to our party in the House of Commons. I am very glad that this meeting has been held. It appears to me that I never was present at any meeting where the speaking was so uniformly excellent and efficient, and I agree with Mr. Illingworth, that every speech that has been delivered—and not the least that of my friend Mr. Leatham—has contributed something valuable to our cause; and I think we shall all go away to our respective positions, whether in the House of Commons or in the country, strengthened and invigorated by what has taken place here this morning, and by the assurance that we have at our back a body of earnest and intelligent men, who will amply sustain our hands if we have the courage to go forward in this good work. (Applause.)

The proceedings then terminated.

THE TRIENNIAL CONFERENCE

OF THE
Society for the Liberation of
Religion from
State Patronage and Control.

THE CONFERENCE

WILL BE HELD ON
THURSDAY & FRIDAY,
10th and 11th of JUNE, 1880,
AT THE
CANNON STREET HOTEL,
LONDON.

It will sit on the first day at ELEVEN A.M., and again at SIX in the Evening.

On the second day it will sit at ELEVEN.

The proceedings will close with a PUBLIC MEETING, on the Evening of FRIDAY, June 11th, at the METROPOLITAN TABERNACLE.

It is "not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised efforts to obtain for them legislative sanction." In virtue of this provision, those who approve of the Society's objects and general modes of operation, but who may not have hitherto connected themselves with it, may feel themselves at full liberty to enter its ranks for future work.

In addition to the present Executive Committee of the Society, and of such public men as they may think fit to invite, the Conference will be composed of delegates appointed by local committees of the Society, or by the subscribers, by meetings publicly convened, and by public bodies.

Public bodies include denominational unions or associations, and political or ecclesiastical societies which embrace objects cognate to those of the Society.

Delegates need not reside in the localities where they are appointed. The names of gentlemen resident in London, or elsewhere, who are willing to act as delegates can be supplied.

Notifications of appointments should be sent in before Monday, the 31st of May.

Communications may be addressed to "THE SECRETARIES," 2, Serjeants' Inn, Fleet Street, London.

THE PUBLIC MEETING

AT
The Metropolitan Tabernacle,

On Friday Evening, June 11,

WILL BE PRESIDED OVER BY

ALFRED ILLINGWORTH, ESQ., M.P.

Among the speakers will be J. F. B. FIRTH, Esq., M.P., W. S. CAINE, Esq., M.P., Rev. CHAS. SPURGEON, Rev. A. OLIVER (of Glasgow), Rev. Dr. ALLON, and J. CARVELL WILLIAMS, Esq.

To commence at SEVEN o'clock.

The Admission will be by Tickets, to be obtained at 2, Serjeants' Inn, Fleet-street, and of Messrs. Passmore and Alabaster, and Mr. Elliot Stock, Paternoster-row; Mr. Gooch, 55, King William-street; and Mr. Buckmaster, 46, Newington-butts; and at the Metropolitan Tabernacle.

SUPPLEMENT TO THE NONCONFORMIST & INDEPENDENT

THURSDAY, MAY 27, 1890.

THE NEW PARLIAMENT AND RELIGIOUS EQUALITY.

A DESIRE having been expressed by friends of religious equality in the metropolis for an opportunity of meeting those members of the newly-elected Parliament who sympathise with them in their practical aims, the committees of the "Liberation Society" and of the "Dissenting Deputies" issued invitations to a "Parliamentary breakfast," such as they have given on several previous occasions. It took place on Thursday last, May 21st, at the Cannon-street Hotel, and was in all respects of a highly successful character. Between thirty and forty Members of Parliament were present, and the company numbered nearly two hundred persons. The following were the M.P.'s present:—Messrs. Henry Richard (who, for the reason stated in his speech, presided), Dillwyn, Illingworth, Ashton Dilke, Hugh Mason, Watkin Williams, Woodall, Leatham, Bryce, Firth, Broadhurst, H. H. Fowler, B. T. Williams, Armitage, Barran, Balfour, T. E. Hill, Hopwood, C. H. James, Henry Lee, W. M'Arthur, A. M'Arthur, M'Ninness, Middleton, G. Palmer, J. Roberts, Thorold Rogers, Stevenson, Thomasson, Willis, and Dr. Webster, the Right Hon. W. E. Baxter, Sir Chas. Reed, the Hon. E. Lyulph Stanley. The following Members had accepted invitations, but were unable to attend:—Serjeant Simon, Sir H. Havelock-Allan, Mr. Rylands, Mr. Wren.

Letters expressing regret at inability to attend were stated to have been received from the following Members:—Mr. John Bright, Mr. Colman, Mr. Collins, Mr. J. K. Cross, Sir Charles Dilke, Mr. Fawcett, Mr. P. A. Taylor, Lord E. Fitzmaurice, Dr. Kinnear, Mr. S. Morley, Mr. Dick-Peddie, Mr. Slagg, Mr. F. Henderson, Mr. T. B. Potter, Alderman Carbutt, Mr. Whitworth, and some others.

Among the general company were Mr. H. R. Ellington, Mr. Carvell Williams, Mr. A. J. Shephard, Mr. S. R. Pattison, Mr. Charles Shephard, Rev. A. Hannay, Dr. Underhill, Rev. H. W. Crosskey (Birmingham), Mr. W. Edwards, Mr. Albert Spicer, Mr. J. E. Saunders, Mr. James Clarke, Rev. H. Ierson, Mr. H. H. Baynes, Mr. Stafford Allen, Mr. A. Dunn, Mr. J. Hopgood, Mr. Templeton, Mr. J. Clapham, Mr. W. Holborn, Mr. J. Heywood, Mr. Rains, Col. Griffin, Mr. Eusty, Mr. G. C. Whiteley, Mr. A. Kitching, Rev. G. Verrall, Rev. J. G. Rogers, Rev. S. H. Booth, Rev. G. M. Murphy, Mr. A. H. Haggis, Mr. Adler, Mr. H. S. Leonard, Mr. C. S. Miall, Rev. W. Sampson, Mr. J. Fisher, Mr. S. Robjohns, Mr. Grimwade, Mr. G. R. Howat, Mr. James Greville Clarke, and Mr. Percy Clarke. Letters intimating the inability of the writers to attend, and expressing sympathy with the object of the meeting, were read from the Rev. C. H. Spurgeon, Rev. Dr. Allon, Rev. Dr. Chalmers, Dr. Landels, Rev. F. Trestrail, and Dr. Edmund.

The CHAIRMAN: Gentlemen,—I am here to-day in a sort of double capacity, partly as guest, and partly as host. As a Member of Parliament supposed to be faithful to the principle of religious equality, I am an invited guest, but I occupy this position by virtue of my being chairman of the Deputies of the Three Denominations, and a member of the committee of the Liberation Society—the two bodies who have done themselves the pleasure of inviting those who are present with us this morning. Well, in the names of those two bodies I offer to my honourable colleagues, whose names have just been read to you, a warm and cordial welcome. (Applause.) It is very pleasant to see so many of them here—some of them old and familiar faces, who have been with us previously at such gatherings, and others new friends, whose names, however, and character and reputation, as firm and faithful friends of our cause, have been well known to us before, although now for the first time they are in a position to render service to that cause in the Legislature. (Applause.) I congratulate you and ourselves upon the fact that there is a larger number of the friends of religious equality in the present Parliament than has ever before sat within the walls of St. Stephen's. (Applause.) I think, if we include the Scotch Presbyterians—and they at least are Nonconformists in England—there are more than 100 Nonconformists proper in the House, and a great many who are not Nonconformists as loyal to the prin-

ciple of religious equality as Nonconformists themselves, and are almost as good as the genuine article itself. (Laughter.) It is rather amusing to observe how Nonconformity rises and sinks in the political market. Seven years ago in one of our many discussions on the Burials Bill we were admonished by Lord Beaconsfield—then Mr. Disraeli—with great solemnity that our political preponderance was at an end for ever. He admitted that from the time of the Reform Bill of Lord Grey until the time when he was speaking, that preponderance had been very great, and he also admitted that it had been in many instances used wisely and well; but he said, "Another Act affecting the constituencies of this kingdom has since that passed, which has destroyed for ever the undue influence of the Nonconformist body." But then there was this awkward fact in the way of Mr. Disraeli, that the Parliament in which he was then speaking—the Parliament elected in 1868, and under the new franchise—had returned a very large Liberal majority. But Mr. Disraeli was equal to the occasion, and he stated that this vast majority was not returned by the new constituency—it was the traditional and admirable organisation of the Dissenters that gave such a triumph to Mr. Gladstone. "But now," he says, "for the future all that is past, and you will be nowhere"—(laughter)—and certainly the election of 1874 seemed to confirm the prophecies of Mr. Disraeli, and it was whispered in the lobbies of the House of Commons that the Prime Minister, in the exaltation of his triumph, after the election of 1874, was wont to boast among his followers that one thing, at any rate, he had done by the Reform Bill of 1867, and that was he had killed the Dissenters politically. (Laughter.) Well, but what about the present state of things? This dead Dissent, which he thought he had killed and quietly inurned, rises before him at the last election, full of vigour, armed cap-a-pie, with a menacing and aggressive attitude, so that we can conceive Mr. Disraeli addressing this ubiquitous Dissent as Hamlet addressed the ghost of his father—

"What may this mean,
That thou, dead corse, again in complete steel,
Revisit'st thus the glimpses of the moon,
Making night hideous?"

(Laughter and applause.) For it is very curious to observe how, by the consenting voice of friends and foes, the primacy of honour for the great Liberal victory just achieved is assigned to the Nonconformists. (Hear, hear.) Our great leader, Mr. Gladstone—(loud cheers)—is never weary of acknowledging, in the most glowing and generous terms, the immense services which the Nonconformists rendered during that political crisis which culminated in the election. They are, he says, the backbone of the Liberal party, and he points to their example as one which it would have been well if some other churches had followed. The *Spectator*, which delights in alternately patronising and snubbing the Nonconformists, has admitted a letter into its pages which declares that the cause of the Liberal success was entirely owing to the conduct of the Nonconformists. The *Globe* declares that the most potent element of the wave of Liberal feeling was the influence of the Dissenters, whose pulpits were converted into Radical rostrums, and their chapels into recruiting-grounds to catch Liberal votes. (Laughter.) While admitting the fact as to the influence exercised by the Dissenters, I must utterly deny the correctness of this statement. (Applause.) The *Morning Post* says, in language so lugubrious that it is difficult to believe the words were written without tears by the writer, that Mr. Gladstone's acknowledgment that Dissenters are the backbone has acquired since the election a most portentous significance, for it means nothing less than that the country is now to be governed by a party whose backbone is Dissent. The *Record* admits the same fact, and the *Daily Telegraph*—(hisses)—with grim irony, calls the Liberal majority of the House of Commons "the Nonconformist majority;" and so through the whole gamut of gratitude on the one hand, and of horror and lamentation on the other, the note of Dissenting supremacy is the loudest. Well, if we were not a remarkably modest people, we should be in danger of having our heads turned by this universal tribute to our political ascendancy. Now, it is a matter of some importance to ascertain how the special representatives of this powerful element in the national life are going to act in the New Parliament. There are two courses that may be suggested to us. We may assume an attitude of watchful jealousy, nourishing a suspicious and distrustful temper, pressing our own claims with an angry and strong impetuosity, impatient of whatever is done that does not tend immediately in our direction, and ready to withdraw our confidence from our political friends if they do not instantly carry into effect all our extreme demands. Now I venture to say with all emphasis, that that is not the course we should pursue. (Applause.) That is precisely the course

which our enemies would like us to pursue, and which we must therefore avoid. I observe that that smart young statesman—Lord George Hamilton—(laughter)—who evidently thinks that his mission in life is to demolish Mr. Gladstone, and who never misses an opportunity of doing his little possible to fulfil that mission, told his friends at Chiswick the other day that he anticipated the speedy disruption of the Liberal party in consequence of such conduct on the part of the Nonconformists as I have just described, because, he says, the only object of the Dissenters in supporting Mr. Gladstone was to obtain the disestablishment of the English Church and of the Church in Scotland. Some shockingly rude person, it seems, had said that Lord George Hamilton was a liar—(laughter)—forming that assertion—a most impolite and improper expression; but if anybody had said, in polished and Johnsonian phrase, that in making this assertion Lord George Hamilton had fallen into a fundamental inexactitude, he would have said what was perfectly right. (Much laughter.) So far as it is from being true that the Dissenters supported Mr. Gladstone in order to obtain the disestablishment of the English Church, that the fact is that was not their object at all. They supported Mr. Gladstone because, in their belief, he was supporting the cause of truth and righteousness and peace—(applause)—in the place of a system of mystery and equivocation, of injustice and violence, of bluster and blood, which in their belief had the tendency to corrupt the public conscience and dishonour the national reputation. (Applause.) If Lord George Hamilton wants to know why we supported Mr. Gladstone, we can tell him in a word—because we wanted to turn him and his friends out of office as having been, in our belief, the worst Government, the most reactionary at home and the most revolutionary abroad, with which this country has been afflicted within the living memory. (Applause.) Well, I think there are reasons, therefore, why we should exercise the utmost forbearance as Nonconformists towards the Government that has now come into power. In the first place, we must remember they have succeeded to a most dismal inheritance—an inheritance of blunders, of complications, yes, I will say of crimes—a general imbroglio, political, diplomatic, financial, which they have to disentangle and to restore to something like order. And then we Nonconformists are not Nonconformists merely or mainly. We are members of this great British community, we are interested in everything that concerns its peace and prosperity and honour; and if, therefore, the Government brings forward good Liberal measures, we shall rally round them and support them to the utmost, for we are as interested as anybody in general good measures, and I think we have contributed as much as any class of the community to secure such measures in the times that have passed. (Applause.) I can give you the testimony of a very competent witness. Lord John Russell was an astute and practised observer of the political life of this country for fifty years, and these are the words that he used on one occasion. Speaking of the abolition of Church rates he says, "I know the Dissenters, they carried the Reform Bill, they carried the abolition of slavery, they carried free trade, and they will carry this question—" and of course they did carry it. (Applause.) Well, I am bound to give you both sides of the question, and there is another course that may be suggested by some of the younger and more sanguine men amongst us. We may be told that we ought to place absolute, implicit, unhesitating, and unreasoning confidence in the Government which is now in office; that we should do nothing that shall be unacceptable or inconvenient to them; that rather than embarrass the Government in any way, we must suppress our convictions, postpone indefinitely our demands, and wait patiently on the pleasure of our friends. Now, honestly speaking, I cannot give that advice either, nor can I accept it by whomsoever it is given, for there is nothing in the history of the past to justify such counsel as that. We have had an experience for nearly fifty years of the relations between the Liberal party and the Nonconformists, and that experience teaches us this—that whatever we have gained either in the removal of disabilities or in the acquisition of civil and political rights, we have attained by our own efforts. (Hear, hear.) There is no instance on record, so far as I know, where any Liberal Government has voluntarily undertaken to bear our burdens. I do not say this by way of reproach, but in order to prevent unreasonable expectation afterwards; but the fact is that in everything that has been done in the repeal of the Test and Corporation Acts, in the abolition of Church-rates, in the passing of Mr. Haddfield's Qualification of Offices Bill, in the various measures for procuring equal rights for the Nonconformists in universities, in the reform of the

Burial Laws, in our various struggles for education, we have had to act for ourselves, sometimes against the formal opposition of our political friends, and almost always without paying too much regard to their wishes or their conveniences. The fact is, that the Liberal leaders have a theory of their own as to the way in which the Nonconformists should act. They seem to think that we should act purely on the Evangelical principle—to do good and lend, hoping for nothing again. (Laughter.) They do this, no doubt, because they desire our spiritual perfection, but the fact is we do not pretend to have attained to perfection at present; we are poor, frail mortals compassed about with many infirmities; and among those infirmities is this, that having striven, and laboured, and sacrificed a good deal for our party, we think we are entitled to some consideration when they come into office. As regards personal aims and personal rewards, we do not very much on the principle to do good, hoping for nothing again, and we have our hopes very liberally fulfilled. (Laughter.) I was reading the other day a long list in one of the provincial journals of all the political offices that have had to be filled by the present Government, not including diplomatic and consular appointments—all the offices from the Lord Chancellor, with his £10,000 a year, to the sub-secretary's secretary; and they amount, as far as I can gather, to about a hundred, and with the exception of two gentlemen who are in the Cabinet, and who may be truly said to be there not because, but although they are, Nonconformists, there is among the whole of this hundred not a single Nonconformist, not one who was thought worthy even to be appointed an under-secretary's secretary. Well, happily, we are not office-hunters very much; at the same time, I do hold this, that it is a great disadvantage to us to be altogether excluded from a position in the official class. We are not going to make a grievance of that, but we wish to state the fact and call attention to it. But what I venture to give as counsel to my fellow-members who represent the principle of religious equality is, that whatever the Government do in the way of bringing forward good measures, we should give them a loyal and strenuous support. We should not be too impatient in pressing our own claims, we should not sulk if we do not think we have as much attention as we deserve; but, on the other hand, we cannot surrender our principles, we cannot belie our convictions, neither can we relinquish our right to urge forward, by discussion and agitation in Parliament and out of Parliament, those principles and measures which we think are of vital importance to the prosperity of our country. (Loud applause.)

Rev. ALEXANDER HANWAY: The following resolution has been put into my hand, and though I did not expect to occupy this post of honour when I entered the room, having agreed yesterday to second the resolution after it had been moved by another, I submit it to your consideration with much pleasure, and with very few words of comment:—

This meeting offers its congratulations to the friends of religious equality throughout the country on the accession to their Parliamentary strength which has resulted from the recent appeal to the constituencies; and expresses the hope that preparation will be made for renewed exertions, by means of which that strength will be wisely used in furtherance of their aims.

This meeting, sir, will be differently regarded by different observers. I should not be surprised if some gleam of comfort came from it to the sad and wondering mind of the late Prime Minister. That gentleman, as he himself informed us, has been in quest of an explanation of the crushing defeat to which he and his party were lately subjected, or rather, perhaps, in search of materials by which he might revive the drooping spirit of his party; and I can imagine when he reads the report of our meeting here this morning in his newspaper to-morrow—if we can imagine such a mind so usefully employed—some gleam of comfort will come to his mind in phrases far more oracular than are likely to occur to me, or than, if they did occur to me, I should be very likely to use. He would probably say, "But yesterday I prophesied, behold already the fulfilment of my prophecy. The Dissenters are already asserting themselves; they have met to form their cave; the policy of disintegration is already beginning to precipitate results in the Parliamentary majority of the Government." And I do not know, sir, whether on the right side of the chair there be not some members of the Liberal party, timid and melancholic reformers, men who undertake changes of the nature of reform as Englishmen are said to take their pleasures—sandy. I do not know whether there be some such gentlemen who will to-morrow morning say, "Can't the Dissenters be quiet, were it only for a little? Can't they rest and be thankful? They will get their Burials Bill. Can't they be quiet?" Well, now, Mr. Chairman, we cannot deny that this is for the most part a

meeting of Nonconformists, certainly of gentlemen who agree with others in their great leading contention, and that we are but a portion—we are sometimes called a "section"—of the Liberal party; but it is not our fault that we are a "section" of the Liberal party, or that within the pale of that party we have any special contention with which we cannot expect the members of the party, as a whole, to have full sympathy. Our contention has been that the action of the Established Church of England, or of a civil establishment of religion in England, has been to make two Englands, to divide the country into two sections, and we are placed by the misfortune of the existence of this institution in this position—that we are overshadowed by a great privileged corporation, and in the interest of our own principles we have occasionally to take a distinctive stand. But now, sir, it is only just to ourselves, and to those with whom we acted in the late great electoral conflict, that we should say that we did not go into it as Nonconformists. Never did any great political party in the State more entirely leave out of view all that was distinctive of its demands and contentions as did the Nonconformists. (Applause.) They went into that conflict as Englishmen; there was a plain issue before them; the country was in the hands of a Government which was trifling with domestic affairs, and which was meddling with principles and with aims that were altogether wrong in foreign affairs. Nonconformists went into this contention as Englishmen who were resolved that not only the home legislation of England, but its diplomacy, its action in regard to other nations, should be a thing of fair dealing; that above all, its members should be determined, and all its leading lines drawn in the open council of the nation, and not in the recesses of one dark and scheming mind, as had been the case for several years. (Applause.) The result upon which we are met here to felicitate one another, and to congratulate the friends of religious equality throughout the country—namely, that we have a larger number of men in the present House of Commons who have an intelligent apprehension of the principles which underlie the contentions of Nonconformists than has ever sat in the House of Commons before, was an incidental issue of the conflict. It was not the main issue, and I think it would be well for Englishmen and English politicians to consider the fact that when an appeal was made to the conscience of England, to the standard of eternal righteousness in dealing with political affairs, the answer given by England resulted in the return, to the surprise not more of some Nonconformists than of many Churchmen, of a larger number of Nonconformists than were ever returned to Parliament before. I say the fact that that was a side issue gives it a special and instructive significance I am far from contending—I am sure there is no Nonconformist in this room who will contend—that, take your Nonconformists man for man, and take your Churchmen man for man, as Nonconformists we have any right to say we are better men individually than they as Churchmen. There is no such spirit among us, but here is the fact—that our position as Nonconformists has left us free for full unembarrassed action in all that concerns the interests of this nation, so that we have taken the leading part in bringing the legislation and diplomacy of the country into harmony with all the higher and older traditions of the country; while the position of Churchmen as Churchmen has so warped their political action, that they are found the strongest party in support of a policy that is unrighteous and is full of the spirit of brag and bluster. (Hear, hear.) It has always been our contention that the spirit of a privileged institution must have this effect upon those who are partakers of the privilege or who are its main supporters. Now, sir, the question on which you have touched so amply and so fitly is as to the future. This resolution expresses a hope that there will be fresh exertions to carry our principles into practical effect. Not having the honour of a seat in the House of Commons, and not being called to deal as a member of the House of Commons, with the question of policy, I would not venture to touch the question at all. It is too high for those of us who in relation to this position are mere laymen; but I am sure the heartiest response has been called forth to the wise words which you, sir, have offered from the chair. Those of us who are on this side of the cross table and its flanks can rely on the gentlemen who have been returned as representing the principles of Nonconformity, that they will bear themselves with moral and Christian dignity in carrying out the work which is committed to their hands. There will be no obstruction on their part; they will never fight against a measure good in itself because Nonconformists have been kept out of office, or have been otherwise snubbed, or because Nonconformists have not had their case sufficiently attended to. I have no doubt that every Nonconformist member in the House of Commons will be found fighting for every such measure on its merits. Nor do I suppose that they will harass the House with impractical measures. But I do wish to make this observation before I resume my seat, that our great work in the country for years to come is educational work—(hear, hear)—and the benches of the House of Commons offer a coign of vantage

for the men who would educate the nation which no other place in the country offers; and I do therefore hope that the members of the Liberal party who accept the Nonconformist contention will not manifest too severe a reserve in the matter of bringing Nonconformist questions before the House of Commons—not merely nibbling petty, beggarly questions like the Burials Bill. I never once cared a button about the Burials Bill contention. So far as I am concerned, I am content with any kind of burial, excepting so far as it gave us the opportunity of getting light in regard to our principles into the mind of the nation. By all means let us have the Burials Bill; but we ought to have opened up in the House of Commons the whole of our great questions. Mr. Richard, I presume, will be Sessional Chairman, as the Irish say, or something of that sort, in the House of Commons—a kind of leader of the Nonconformist party to which his years, and his wisdom, and his great service, and his acceptance with the House would seem to entitle him. (Applause.) And I say the discussion of our questions, in so far as they can be got fairly before the House without worrying it, should be opened up, and from time to time our principles should be maintained; and surely on the future of English Nonconformity there shines a light which has this promise in it—that it will dry up and carry out of the land the whole thing called Nonconformity for evermore, by taking away all reason for this division which exists among us between Churchmen and Nonconformists. (Cheers.)

Mr. ELLINGTON (treasurer of the Liberation Society), in seconding the resolution, said: As the chairman has already stated, I am one of the officers of the Liberation Society, but I suppose another reason why I occupy this position is because I am a resident in this city of "light and leading." (Laughter.) Although we have a good deal of light, we have not much leading, but the time I fear is distant when the light we think we have will penetrate into some of the dark minds around us, and lead them to join our leading. So much for the city. I join most heartily in the congratulations of our friends whom we see here this morning, that the country appreciates worth and talent if London does not. We have representatives here from Lancashire, Yorkshire, Wales, Scotland—indeed, from most of the counties of England, and even from the dark Eastern counties. Why, sir, if Essex is moving, surely we need not fear for London. (Applause.) However, I know you are all waiting to hear some words from our friends, and therefore I will not detain you except to say that to some of us who are growing grey in the service it is a subject of great rejoicing that so many old friends are in the Houses, and still more that there are so many young members who are springing up. Looking over the past, and forward to the future, it has been a source of some anxiety to some of us, that the House of Commons contains, comparatively, so few young men who seem to be coming forward to take the places of the veterans who are passing away. Now, in looking around this table this morning one great subject of congratulation, is that young men are growing up to bear the banner when we have done our work, which, probably, will not be long. I can only say with regard to what has fallen from the chairman with respect to operations in the House of Commons, that I am quite sure that any one who takes an active part in the conduct of political affairs outside the House will endorse most entirely the policy he has indicated. Union is our duty; but the resolution points to future action. We ought to keep up our organisations in the constituencies; not put off combination until the eve of an election, when we get a scratch crew; but wherever it is possible to organise the friends around us, and go on pegging away. That is the principle on which we should act. (Cheers.)

The resolution was enthusiastically agreed to.

The CHAIRMAN said he would now call upon a Scotch, an English, and a Welsh member to respond to the resolution.

The Right Hon. W. E. BAXTER, M.P., who was very cordially received, said:—Mr. Chairman and gentlemen,—My first and most natural impulse in addressing such a company as this is to congratulate the great Nonconformist body upon the union, the activity, and the enthusiasm that they displayed at the last General Election, and more especially upon their abstention from raising questions distinctive to themselves in order to succeed in what appeared to them the paramount duty of every true Liberal, namely, putting an end to a policy of bravado and vain glorying, and getting quit of people that delight in war. And now, gentlemen, that the victory has been won—perhaps the greatest and most conclusive that was ever won in the history of any constitutional country—may I put in a word asking you not to expect too much, at all events all at once, from Her Majesty's present Government. The reckless doings of their predecessors, both in foreign affairs and in finance, have surrounded them with difficulties, perplexities, and embarrassments of no ordinary nature; and you may depend upon it that it will be neither a light nor an easy task to extricate the nation from these tortuous, devious ways, and bring

it back into the paths of uprightness and of peace. Some of you, I daresay, will be surprised to learn that I have sat for more than twenty-five years continuously in the House of Commons, that there are now only twenty-nine gentlemen in the present Parliament who in that respect are senior to myself. I mention this because nothing can be more surprising or gratifying than the progress that has been made during that quarter of a century in the great principle of religious equality. I do not refer to the Acts that have been passed after long struggles, because they will at once occur to your mind, but I have no doubt there are gentlemen in this room who will recollect the day when there were only two or three Nonconformists in the House of Commons. Now, the chairman has told us, there are about a hundred. The last General Election added more largely to their numbers than any election before, and I have no doubt they will make their influence felt, although I certainly very much concur in the remarks that have fallen from the chairman, and am extremely sorry that the great Nonconformist party, which is so largely represented in this room, is hardly represented at all, even in the subordinate ranks, of Her Majesty's Government. One or two incidents occur to my mind illustrative of the progress made in the last few years by the Nonconformists, and the advance of that great idea which brings us together this morning. Shortly after my election an honourable baronet, representing a Liberal borough in the West of England, said to me, across a writing-table in one of the divisional lobbies, "I have got a letter from a man this morning who signs himself a Congregationalist. Can you tell me what on all the face of the earth that means?" (Laughter.) On another occasion, after a very interesting conversation on English ecclesiastical affairs, a noble lady whom I had the pleasure of taking down to dinner, on my telling her that I was a Dissenter, pushed back her chair a little way, looked at me with an expression half puzzled, half scared, and said, "Oh, my gracious, you don't say so! I never met one in a room before." (Renewed laughter.) In 1855 I dined at the table of a statesman now in a very illustrious position, and to our late esteemed friend, Mr. Charles Gilpin, who was also in the company, I happened to remark across the table, with regard to some grievances of which they were complaining, "Oh, that will be all set right in the good time coming, when there are no longer Established Churches." The quick ear of our host overheard the observation, and later on in the evening he took me aside into the drawing-room and expressed the greatest possible surprise that any person should talk of such a consummation as being taken for granted. Like the aforesaid lady I rather think he had never met a Dissenter in the room before. (Laughter.) He has met a great many since; and I should like to know how many members of the new Parliament sitting on the Liberal benches do not know what a Congregationalist is. Now, gentlemen, we have all been in at the death of one Disestablishment. Happily we have now religious equality in Ireland. (Hear, hear.) Will you allow me to say a word or two about Scotland? (Applause.) I daresay most of you are aware that that branch of the Presbyterian Church in Scotland which is connected with the State has very small emoluments: it is a poor Church, and with no social advantages, because very few of the gentry or nobility belong to it; and, moreover, in certain respects, both in practice and in doctrine, it has set an example of liberality which is in accordance with the spirit of the age. But we cannot shut our eyes to the fact that it is in a minority of the population, and it certainly received a very heavy blow and great discouragement at the General Election. (Cheers.) The Dissenters north of the Tweed adopted precisely the same course as their friends in the south. They did not moot the question of Disestablishment at all; but it was forced upon them by the inconceivably injudicious line taken by the clergy themselves. Why, one Scotch county, almost to a man, voted against a Liberal who was an attached member of our own Church, and in favour of an Episcopalian Tory, who belonged to that high school which not only would not enter the door of a Presbyterian church, but do not admit that Presbyterian churches are churches at all. Now, the alliance between Church and State, as far as the legislature is concerned, has been defended, up to the present time, almost exclusively by Episcopalians. During my recollection there have been hardly any members of the Established Church of Scotland in the House of Commons; but a little bird has whispered to me that the total rout of the party at the last election, both in counties and boroughs, has confirmed the Episcopalian gentry and landlords in an idea they had before entertained to abandon the defence of the Church the clergy of which had played their cards so badly. Scotch Episcopalians look forward to some pecuniary gain from the disendowment, and they also expect,—and I believe with some reason,—that on the disestablishment of the Church in Scotland there will be a very large accession to the Episcopalian Church there. Be that as it may, what I want to impress on you is that we desire to manage our ecclesiastical affairs ourselves. You know the sentiments of the

great body of the Scotch representatives, and we do not want to be swamped in the good time coming by votes from the other side of the Tweed. The great bulk of the Scotch members are virtually, if not actually, pledged to leave the final decision of this question to another vote of the constituencies; but I know something of a party in the Church itself who thoroughly understand the situation, men of sagacity and foresight; and I am one of those who look forward at no very distant date to an amicable settlement. The case of the Church of England is very different indeed; and the more we look at it in its pecuniary and monetary aspects, the more perplexing does it appear. Whilst we fight the battle of religious equality here with perseverance, I hope we shall also do it with prudence and with patience. The Italians have a very wise proverb, *Chi va piano va sano*, but you may depend upon it, gentlemen, that its time will come. There is no valid reason why a man who believes in bishops should have a higher social position than a man who does not. (Applause.) There is no one who knows anything about the matter—who has, for example, investigated the ecclesiastical state of North America and the British Colonies—who doubts for one moment that voluntary effort is amply sufficient to undertake the religious wants of the community; and when the time comes in England, as come it certainly will, for the abolition of exclusive privilege, it will exercise a soothing, cementing effect upon all branches of society, and there will no more be ecclesiastical squabbles in the British Parliament than there are in the Congress of the United States. (Loud applause.)

Mr. HUGH MASON, M.P., who was next called upon and received with cordial cheers, said: I accept, with very great thankfulness, the honour of representing, on this important occasion, the English Nonconformist members of the new House of Commons; but, at the same time, I warmly congratulate the promoters of this meeting on the good taste, timeliness, and gratitude they have shown in selecting as the first speaker in response to this vote an honourable gentleman who represents a Scotch constituency, not only because he is an old Member of Parliament, and I am the youngest in that respect, but because he has experienced the wear and tear of official life; and some of us, at least, recollect the great good he did as an administrator at the head of a most important Government office. (Applause.) Let me say, gentlemen, on behalf of myself, that I have not been returned for Ashton-under-Lyne by the Nonconformist portion of the constituency alone. Of course I did receive, perhaps, every vote of the Nonconformist portion of the constituency; but, at the same time, I recognise, with very deep gratitude, the warm and hearty support which I received from a very influential and numerous section of the Church of England; and when members of the Established Church, churchwardens, builders of churches, founders of church schools, the most munificent supporters of every organisation of the Established Church one after another most warmly espoused my cause; and when they were reproached by rectors and vicars in the borough as "another good Churchman gone wrong"—(laughter)—I do not believe that the fact that I was an advanced Nonconformist operated in the slightest degree against my election in the minds—I was going to say, and I will say—of the most intelligent of the Churchmen—(applause)—of the richest Churchmen, the largest employers of labour, and the largest owners of capital. I was very happy to know that it was no disqualification for representing the Liberal party in Ashton-under-Lyne that I happened to be not only a Dissenter, but a Dissenter of Dissenters. (Hear, hear.) Now, while I recognise most cheerfully that important fact, I have to deplore that there is another side to the question. While I believe that the principles of religious equality are advancing gradually, and even swiftly, in the minds of the most intelligent members of the great Episcopal Church, I do see, from time to time—even in Lancashire, even in Ashton-under-Lyne—that there are people who have been trained in the families and under the ministries of the Nonconformist communities who seem, as they grow older and richer, to take a delight in turning their backs upon their Nonconformist principles, and upon certain special occasions in their lives, which happen once only to most people and twice to some—(laughter)—they seem to think that they can only be married properly at the altar of the Established Church. (Hear, hear.) Now, I consider this a great slur upon Nonconformist ministers, and no small treachery to the principles of Nonconformity. This shows that we have not only to educate enlightened men of the Episcopal Church, but, also, even the members of our own congregations; and our ministers and deacons and elders must never forget that they have to keep strict watch over and strictly to shepherd those younger members of the Nonconformist communities who my friend Mr. Ellington hopes are taking the places of those older and more advanced in the field in which we have been working. (Hear, hear.) Now let me say that I am ready to recognise very much more warmly and gratefully than I am afraid some of our friends do the appoint-

ments which have been made by Mr. Gladstone in various departments of his Government. I have great confidence in a Government which includes John Bright—(applause)—which includes experienced and able and patriotic men like Mr. Mandella, Mr. Fawcett, Mr. Chamberlain, and one or two other members whom I could name; and I myself do not see that we members of the great Liberal party who specially represent the Nonconformist portion of the constituencies, have any reason in the slightest degree to reproach the chief of the Government that more places have not been found for those connected with the Nonconformist bodies. My own feeling is that the utmost has been done that possibly could be done in that respect by Mr. Gladstone, and I think that instead of deserving the smallest amount of reproach, he is entitled to the gratitude of Nonconformists for doing what he has done. I am sure there is no member connected with any portion of the Liberal party who has so constantly and cheerfully recognised the support which he and the principles he represents have received from Nonconformists, and it is an indication that he himself warmly feels that for the victory which he and his party have achieved throughout the country they are indebted to the men with whom we are connected in every part of the United Kingdom. I follow our friend Mr. Baxter very cordially in one respect. In the course of the present short Session of Parliament we must not be too impatient if our question is not advanced in the way in which some of us would wish it should be advanced. I am thankful when we can creep on slowly step by step; I am thankful to know that one disability after another is gradually being removed, and I do think that in some part of the country the Burials question in the last election has been considered a most important one—(hear, hear)—and that the relief which the Nonconformist bodies will experience from a wise settlement of this long agitated question will be of the greatest possible advantage to the advancement of our general principles. I do not myself see that any other part of our question could have been taken up in the present brief Session of Parliament than that one, and I know no other question in connection with our principles—and I am sure I am supported in this by Mr. Carvell Williams, and the active men of our Liberation Society—which has given greater offence to Nonconformists than the way in which Dissenters have been treated in various parts of the country by the clergymen and others on occasions where every unkindly feeling should be forgotten, and every opportunity should be taken to show the greatest amount of sympathy, regard, and friendliness to those who have been overwhelmed with grief. My friends, I appeal to you, and I am sure I do not appeal in vain, that we shall give this glorious Administration a warm, hearty, true, and loyal support. (Applause.) We not only represent the Nonconformist portion of the community, but we are representatives of the great Liberal party of this country; we not only have to seek to advance our own special principles, but we have to seek to undo that frightful amount of mischief which the late base Administration has been the means of causing in every part of the globe; and coming, as I do, from Lancashire, where we have been plunged into the deepest commercial distress, I can assure you that the change of Administration has made new men of my friend Mr. Henry Lee and myself, and a number of others who are deeply engaged in commerce; and I for one, at all events, thankful as I shall be at all times to receive the warm and wise admonitions of my friend Mr. Hannay, and of other prominent members of our party, shall feel it to be my duty, and I shall be seeking the best interests of the country and of Nonconformists in particular, by rendering a hearty and cheerful support to Mr. Gladstone and Mr. Bright, and the Government generally. (Applause.)

Mr. WATKIN WILLIAMS, M.P., who was next called upon, said: Mr. Chairman and gentlemen,—I think it is not difficult to see why the honourable duty of joining in this response has been assigned to the county of Carnarvon. In the late great political victory in which we are all rejoicing, England has surpassed everything that she had done since the great Reform Bill of 1832. Scotland, as we all know, boasts that she has surpassed England; but we have the testimony of Mr. Gladstone for saying that Wales has surpassed Scotland and England both. (Laughter.) We in Carnarvonshire can boast that we have surpassed the rest of Wales, and it is, indeed, no exaggeration to say that, because we had, against tremendous odds, the largest majority, both absolutely and relatively, of any political contest throughout the Principality. (Applause.) Now I shall occupy but two or three minutes. Brought up myself as a member of the Established Church, I have become from experience and from feeling a thorough Nonconformist and also a thorough Liberationist—(applause)—and I should be glad, indeed, if I could see every country in Europe boldly take the step of adopting a free Church in a free State. In these days of liberty of opinion and freedom of thought, whatever it may have been in past days, I believe every thoughtful person will agree that the establishment of religion by the State is no strength either to

the State or to religion. Is it any strength to religion? I have heard nobody maintain that. It destroys its earnestness and its reality. Is it any strength or value to the people? Few now stand up and really maintain that. Is it any strength even to the Church itself? I venture to think it is the reverse. It weakens the Church, destroys its true spirit, and causes it to lean upon a poor and a rotten reed. Well, the great difficulty in the task that is before us of disestablishing and disendowing the Church is one that has not been fully met, and I think that it will come not from those who are opposed to disestablishment from the point of religion, but from those who are afraid of a powerful free Church. In days gone by I believe that difficulty had a reality. In some continental nations at the present moment it is a reality, but I believe that in this country the danger is past, and that if we maintain a really philosophical dealing with the subject, and advance at the same time with the freedom of the Church from the State, with universal and true national education, the evils will be remedied and frustrated, and those who live, as I hope most of us here may, to see the day of the disestablishment and disendowment of the Church of England will recognise that the subject is one which may be safely taken up, and that it will tend not only to the consolidation of the civil power in the country, but to the strengthening and invigorating of the religious spirit of the country. (Applause.)

Mr. WOODALL, M.P. for Stoke-upon-Trent, was then called upon by the chairman. He said: Mr. Chairman and gentlemen,—I must acknowledge very cordially and gratefully the welcome which the metropolitan friends of religious equality have given not merely to those veterans who, like Mr. Baxter, have so long served the cause, but to new men like myself, who only come in with an honest, earnest purpose to follow in their steps. I think, also, it is a very happy circumstance that we are welcomed not so much as Nonconformists this morning, but as advocates and friends of the principles of religious equality; and I am glad to find among those who may be included under that term men who, worshipping in the Established Church, have our principles at heart as much as the sturdiest Nonconformist among us. It has been already said that we have not been returned to Parliament upon a Disestablishment platform, and although we ourselves have not made those particular principles prominent, we have been indebted to our friends the enemy for taking care, at any rate, that they did not escape attention. I venture to say, that in England, as in Scotland, wherever a man was connected with the Liberation Society, or was known to be in favour of the principle of disestablishment, the Tories were very careful indeed to let the electors know it, and not one of us endeavoured to explain away or apologise for the conviction which we held. I listened with a great deal of attention to what has been said with regard to the use which may be made of the House of Commons for the ventilation of these principles and for the education of the country. Although we may not attempt an assault upon the great citadel of the Established Church, at any rate we shall, I trust, do good execution upon some of the outworks; and although my friend Mr. Hannay speaks of the question involved in the Burial Laws as something for which in itself he does not care a button, I do think we may, with very considerable satisfaction, feel that we are approaching the beginning of the end of a controversy which will be looked back upon as involving very important principles. (Applause.) When about this time last year I had the opportunity in this building of saying a few words upon the question, I ventured to say that I thought it would be an extremely unfortunate thing if the Burial Question was dealt with merely in its relationship to the parochial churchyards, and that we had much more to fear from a premature settlement than from any amount of delay. I think it is an extremely gratifying circumstance that the passage in the Queen's Speech tells us that Parliament will be called upon to deal with this question in its relationship both to churchyards and cemeteries. (Applause.) Sir, I have, in the course of some local activity, had occasion to refer to those multitudinous statutes which bear upon burial law, and they appear to have been framed in such a way, that, if we did not know better, we might suppose their object was to deal with a community like the inhabitants of our Indian dependency rather than with Englishmen. Mr. Hannay has referred to the fact that we have been treated on these ecclesiastical questions pretty much as if there were two Englands. Certain it is that those who framed the various burial laws appear to have assumed that their first duty was to provide for some high privileged caste, for whom was to be set apart a certain portion of ground, carefully prepared and fenced, for the exclusive use of the members of the Established Church, approved and consecrated by the bishop, and in the act of consecration conveyed to him, and the ratepayers were privileged or permitted to pay the bishop his fees for the act of consecration. (Hear, hear.) Then, probably, it has been assumed, until the other day, that in addition to setting apart a portion of the public ground obtained at the public cost for these

exclusive purposes, there was a further obligation to provide upon the ground so consecrated a chapel for the exclusive use of the Established Church. I am glad to see that our friend Mr. Sullivan comes back to the House for another constituency. I trust he will have a colleague entirely to his mind, for he has done some good service in professionally pointing out that we were under some misapprehension as to what was the actual effect, although I believe we were under no mistake as to what was the intention, of the law in this respect. Without trespassing long upon your time, I will just ask you to consider the curious pretentiousness involved in this claim for a separate chapel in our burial grounds. The Prayer-book provides that the only service which is to be performed within the consecrated building is the psalm and lesson; which, as you all know, may be, and commonly is, in some parts with great acceptance, read in the parish churchyards by laymen. The absurdity, therefore, is, that a claim should be made to have a consecrated building provided for the performance of a service which is not in itself a clerical service at all. Sir, I believe—and I am happy to say that it is a feeling which will be sympathised with very largely by a greater number of liberal-minded men within the Established Church, clergy as well as laymen, than we had been prepared to expect—that we are approaching a settlement of this question, which will contribute enormously, not merely to the satisfaction of a genuine sentiment, but to the practical convenience of all those who are concerned in the administration of the law. In doing away with the exclusive title to services in the parochial burial-ground, we shall certainly have made ridiculous the maintenance of any distinction between consecrated and unconsecrated ground in our cemeteries. There will be no longer any purpose to be served by delimitations of the kind which have been hitherto regarded as necessary; and I am satisfied that when we have determined this important question that Englishmen are to equal before the law, not only in their time-honoured right to interment, but also to interment with such services as may be most in accordance with the views of the dead or of their survivors; then, indeed, we shall find that this great bundle of statutes is mere cumbersome surplusage which will be very speedily reduced to an extremely simple form. Sir, I think we may respond with great heartiness to the appeal which has been made by the hon. Member for Ashton. Never before have we had a Government in whom we had so much reason to believe that we might place a very generous confidence. Whether they propose to deal with this measure in the first instance merely by attacking the religious principle involved in it, or whether they will proceed at once to a general consolidation of the Acts, we may be quite sure at any rate that they will be animated by a desire to do the thing thoroughly and honestly. I express no opinion, because I suppose we do not know yet whether their proposals will be submitted in the first instance to the Upper or the Lower House. If the Upper House do have the privilege, I trust that they will be equal to the occasion, for we must never forget the very important, the memorable, service rendered to us by Lord Granville and Lord Harrowby, who by that never-to-be-forgotten resolution in the House of Lords taught from the peerage a lesson to the parsons. Sir, we felt last night that a great compliment had been paid to Nonconformity by the selection of Mr. Hugh Mason to second the Address. (Applause.) He at any rate made no apology for his position there as a Nonconformist, and while he looked very handsome, and very courtly in his splendid uniform—(laughter)—and now seems to stand before us as a sort of sponsor for the Government, I am quite sure that we have reason to feel that the very plain words which he said, in testimony of a long life, will be a very important element in dealing with these questions. Sir, I have had some opportunities in my own district of seeing something of the irritation which these laws have caused, and the expense and trouble and bother, which I trust will soon be terminated, but I am perfectly in earnest in saying, I would infinitely prefer that they should remain for another generation to deal with, rather than they should be at this time settled in any half-hearted manner. (Applause.) I believe that, while we shall be watchful and earnest in this matter, we have the fullest reason to hope, that on this and every other matter the Government will prove themselves to be thoroughly worthy of our confidence. (Applause.)

Mr. LEATHAM, M.P.: Mr. Chairman and gentlemen,—I suppose that I owe the honour of being invited to address you to-day to the fact that I have placed upon the paper a notice with reference to the question of patronage. I have not yet decided exactly in what terms that notice should be proposed. So far as I can judge there is no desire on the part of Parliament to go into any very serious business during the present short Session, except those matters which may be laid before us by the Government itself; but whenever this motion comes on—whether this year or early next year—I trust I shall be able to frame my motion in such shape that it may lead practically to a Disestablishment debate. (Hear, hear.) It has always seemed

to me that if the private patronage of the Church were properly attacked we should soon have made a practicable breach by which eventually we might enter the defences of the Establishment itself. I trust, therefore, by the effort I am making I shall have the valuable counsel and the active assistance of all hon. Members in the House, who sympathise with us in this question. (Hear, hear.) Now, gentlemen, I should like, if you will permit me, to say one more word before I sit down, because I cannot help thinking that the last thing which we require at this moment is reticence. Notwithstanding all that has fallen from my honourable friends who have preceded me, yet, judging from a good deal which we hear and read, it is not quite impossible that our Whig Government may fall once more quietly into the old Whig ruts with reference to those questions which we have at heart. Now, I do not hesitate to say that, if our friends in high places should make this mistake, it will be found to have been a very grave one, and one which will eventually involve them and the party to which they belong in an eclipse as total, perhaps, as that of 1874, and probably far more lasting. We must not forget that the victory which we have just won has been pre-eminently a Radical victory. (Applause.) It has been won because the Radical sentiment of the country has asserted itself with a vigour and with a success with which it has never asserted itself before since 1832. It is not due, as we are sometimes told, to mere reaction from Conservatism, because the Conservatives polled in 1880 nearly, if not quite as well, as they polled in 1874; but the Radicals polled a great deal better. Nor is it due, as we are sometimes told, exclusively by any means, to the efforts and speeches of any one statesman, however eminent, however active, and however eloquent. Those speeches were too diffuse and too argumentative to have been read by one tithe of the busy men whose votes carried the election. They did not need to read them, for they thought, and spoke, and acted for themselves, and they resolved to rid the country of a Government whose intentions and designs they thought unconstitutional, and whose foreign policy was full of bloodshed. If there be any danger just now, it is lest the idea should get abroad that we should be satisfied to rest and be thankful. Because we said nothing, or little, about Disestablishment at the elections, we are told that Disestablishment may be regarded as a question safely shelved. We said little about Disestablishment at the elections, not because we felt ourselves weak, but because we knew ourselves to be supremely strong. Disestablishment must always be a prominent feature in every Radical programme. (Applause.) It is always present to our minds; and I will venture to say that no Government can be formed which can long command the allegiance of the Radical party that is not prepared to take distinct and early steps in the direction of Disestablishment. (Applause.) Now, if there be one question which has been marked out for the party and the Government to take up in the direction of Disestablishment, it is the application of the principle to the Kirk of Scotland. (Hear, hear.) Our leaders have told us over and over again that they were prepared to accept the judgment of the Scotch people. We have been told to-day that the question of Disestablishment in Scotland was raised at every Scotch election, and I venture to think that the verdict of the Scotch nation upon that and every other Radical question, has been a marvel—I had almost said a miracle—of unanimity. (Applause.) Well, then, will the Government of Mr. Gladstone sooner or later—sooner, I hope, rather than later—take up this question, and do for it what Mr. Gladstone did for the question of Disestablishment in Ireland? I do not say that we have any right to conclude that Mr. Gladstone will not take it up; still, to those who read between the lines, I think it is an ominous circumstance that the one Scotchman who has held high office under Mr. Gladstone, and whose name is known throughout the country for his uncompromising advocacy of the question of Disestablishment in Scotland [Mr. Baxter], has somehow or other been left out in the cold; and the one Scotch nobleman [the Duke of Argyll], who has been conspicuous for his defence of the Establishment in Scotland has been warmly folded to the Ministerial bosom. I do not say that we have any right to conclude anything from this two-fold circumstance, or to believe the rumours which are afloat; but if there be any truth in them, and if it be true that this question and other great ecclesiastical questions are to be shelved, then I venture to say this—and I believe, notwithstanding everything we have heard this morning, I am only expressing the opinions of all who hear me—that a Government which has begun by so many apologies may end by being an apology itself. (Applause.)

Mr. BRYCE, M.P. for the Tower Hamlets, spoke as follows: Mr. Chairman and Gentlemen,—The morning is now so far spent, and I have no doubt that, to the most of you, time is so precious, that I shall go perfectly straight to the point to which I am directed by Mr. Richard to address my remarks. The question of University reform in its connection with the application of the principles of religious equality, has got a par-

ticular interest for us at this moment, because it is, with the Burial Bill, the only question involving the application of those principles which must necessarily come immediately before the consideration of Parliament; and therefore it behoves every one of us who holds these principles, and desires to take every opportunity that arises of giving effect to them, to understand and watch the question. The position of things, to put it in the shortest words, is this: At the present moment the Universities of Oxford and Cambridge are passing—as they are almost always passing—through the crucible of reform. There is a Commission sitting, or, rather two Commissions—one for each University, and the Oxford University, which unfortunately was never as Liberal in its composition as we could have wished, seeing that it was the child of the late Government, and has been made still more reactionary since it was first created by the substitution of a strongly Conservative clergyman for Mr. Justice Grove, who was one of its most distinguished members. Now, the question which the Commission has been addressing itself to, so far as it concerns us here, is this. There are, as you know, in the colleges of the University, a large number of fellowships, offices, and emoluments, tenable sometimes for life; sometimes for fixed terms of years, at incomes ranging from about £180 to £200 a year. In time past a great many of these offices were open only to clergymen. By the last Executive Commission a great many were thrown open, but a great deal too many still remain closed—that is to say, no one can be elected to them who is not already in what are called in the Anglican Church holy orders, or prepared to give a pledge that he will take those orders at a specified time. In the Universities—homes as they once were of an effete Toryism—we have now strong and vigorous Liberal advocates, and the University of Oxford can boast of having produced a man who has advocated the principle of religious equality perhaps with more point and literary vigour than any other writer now living—I mean Mr. Goldwin Smith. (Applause.) Well, we have laboured very much for the application of this principle by the total abolition of clerical headships and fellowships, and you will be glad to hear that in most colleges the Liberal majority among the fellows is so strong, that they have represented to the Commissioners the desirability of throwing open the headship and all, or very nearly all, of the fellowships. Their representatives have, in most cases, been so strong, that the Commissioners have generally acceded to their wishes; but in some colleges there has unfortunately been a Conservative majority sufficiently strong, when added to the strong Conservative element in the Commission itself, to retain a considerable number of fellowships still subject to this clerical condition. The matter is not yet finally settled, because for a considerable number of colleges the Commissioners have not yet published their statutes; but I believe it is no secret that in three colleges at least—Christ Church, Magdalen, and St. John's—a very considerable proportion of clerical fellowships has been retained. Now this is felt by the Liberal party, and by those whom we ought more particularly to pity, the Liberal members in those colleges who are going to be handed over, bound hand and foot, to the mercies of a clerical majority, to be a grievous wrong, and entirely contrary to the whole current and spirit of modern legislation. They, therefore, appeal with confidence, as they did in the days which ended in the abolition of University tests, to the sympathy of the great Nonconformist body of this country to help them in their struggle. (Applause.) The question will certainly come before Parliament, and the only question is as to the form in which it can be done. The statutes made by the Commissioners for each college require to be laid upon the table of both Houses, and either House can by an address to Her Majesty request Her Majesty to disallow the statute. Therefore an opportunity will be afforded, which I believe will not be now this Session, of objecting to those proposals. But it has been suggested that some steps should be taken even sooner, and that to prevent the Commissioners from going on in this dangerous path, some action should be taken this year by which the opinion of the House of Commons might be elicited on the subject, and a warning given to the Commissioners that the reactionary path in which they are now treading is one which they might perhaps have followed before the general election, but which they can follow no longer. (Hear, hear.) One question only remains, and that is one about which very little has been said heretofore, but with regard to which also I hope you will give us your support when the time for action arrives. The Theological Faculty in the universities is entirely confined to clergymen of the Established Church. I do not mean to say that the time is yet come when we can have a purely denominational theological faculty. Therefore, as regards dogmatic and pastoral theology, possibly the only way of keeping up such chairs at present is to allow them to be occupied by one particular denomination, and that denomination which has them has the best claim to keep them. There are, however, two chairs, two professorships in the university, both of the highest importance, with regard to which a

vigorous effort ought to be made to liberate them from this clerical restriction—the chairs of Hebrew and Ecclesiastical History; and about ecclesiastical history I go so far as to say that it ought to be, if not a positive disqualification, at any rate a disadvantage, to a man who stands for a chair of that kind, to be a clergyman of any religious body. (Applause.) The subject of ecclesiastical history is one of so much importance and so much difficulty, requiring a mind so absolutely fair and impartial that it would be more safely entrusted to a learned and judicious layman than to any clergyman whatever, and, therefore, I hope that some action will be taken to throw open these professorships to laymen, and that we shall have your support. (Cheers.) In the University of Cambridge the Commission has been composed of more liberally-minded men, and the prospects of secularisation appear to be better. It is possible, however, that there also your help may be required, and I am sure our Cambridge friends can rely on having the same vigorous help from you now which was given to Mr. Goschen and Sir John Coleridge in carrying their Bill. I thank you for having listened so attentively to these technical details, and I beg you to bear in remembrance that it is not only the question of the Burial Bill, but also of the complete liberalisation of the Universities, by which you may give effect to the principles of religious equality. (Applause.)

Mr. L. L. DILLWYN, M.P.: Gentlemen—I did not come here expecting to be called upon to speak, and I think it was fortunate I was not prepared, for if I had been I feel sure you would not have been inclined to listen to my remarks. I could have added nothing new to the very able speeches that have already been addressed to you. To recommend the proposition which I have now to put before you, it is not necessary for me to make any lengthened comments. I cannot, however, speak in this assembly without alluding to my own very long connection with the society. My friend Mr. Baxter said he had been in the House of Commons for twenty-five years; I have been there even a little longer than he has, and I have always done all I could to promote the interests of the Liberation Society. (Applause.) I went into the question not as being a Churchman, or a Dissenter, or a Nonconformist, but upon the assertion of the absolute principle of religious equality. That alone is the principle which I have gone upon in acting with the Liberation Society, and acting for them, as I did for a good many years, I do not think I have ever given a single vote in violation of that principle. I cannot help contrasting the position in which we now stand in the House of Commons with the position in which I felt myself when I first went there. I was then a good deal snubbed and sat upon for the part I took in connection with this society. They looked upon me as a sort of black sheep. We were in small minorities. I worked with my old friend Mr. Hadfield, and with Mr. Carvell Williams, and we used to be in small minorities in the lobby upon Church-rates and that sort of question—twenty or thirty, or even less, asserting the principles which have been since recognised by the whole country. But now I am not sat upon or snubbed. It is rather a credit to belong to the Liberation Society; and instead of being in such a minority as we were then, or being black sheep, we find many of our friends in high places. (Applause.) I am heartily glad to see them there, from personal motives and motives of friendship; but that is not our principal reason for satisfaction. Our reason is that we believe they will support the principles which they have so long advocated in connection with this society in the position which they now occupy. When the settlement comes about—whether the Church question is to be settled by friendly arrangement or by a bitter struggle—depend upon it we shall need all the assistance we can have in the high places to make it satisfactory. Those who are in the House of Commons know how settlements in committee are destroyed unless they are well supported in the House of Commons with strong men to back them up. I, therefore, would urge upon the Nonconformists and the members of the Liberation Society not to relax their efforts in endeavouring to place our friends in a position where they will be able to make a satisfactory settlement of the question with which we are now dealing. I have now one very pleasant duty to perform—that is, to propose the thanks of this meeting to our friend the chairman. We have been told that he will be the leader of the Nonconforming interests of the House of Commons. I cordially accept that, and recognise his position, and I do not think there is any man in the country—whether from ability, eloquence, or the respect in which he is universally held—so well able to perform that duty. Mr. Henry Richard is an old and valued friend of mine. I have acted much and long with him in the House, and I have never had reason to regret following his lead in any question connected with your principles. I have, therefore, to propose a vote of thanks to him for his excellent conduct in the chair, and for the services which he has invariably rendered to the cause of religious equality. (Applause.)

Mr. A. ILLINGWORTH, M.P.: Not for more than a moment or two will I venture to trespass upon your time, but perhaps I may be permitted to say that I think every gentleman who has spoken this morning has con-

tributed something in respect to the line that the Liberation party in the House of Commons ought to adopt. My own feeling is that the Government is entitled to our absolute confidence, so far as their intentions go, with regard to the just treatment which we shall receive at their hands as Nonconformists, or rather, as those who hold the principles of religious equality. At the same time, we must not forget that they have many questions pressing upon them, and that it will be almost impossible that they can raise the question of disestablishment in Scotland, and it is still less likely that they can raise the question of disestablishment in England. It is possible that this will be a short Parliament. If it be so, it will be because the question of making uniform the country and borough franchise will be settled, and a redistribution of seats accompanying that change. If that be the case, we shall be the sooner placed face to face with the constituencies, and then Scotland, with the Nonconformity and Liberalism of England at her back, must declare in favour of the realisation of absolute religious equality in Scotland. So far as we can foresee the future, that seems to be the course that things will probably take; but on the other hand, while we consider the conditions under which this Government is formed, and the power and influence which as Liberationists we hold in the country and in Parliament, it does not by any means follow that we are not to avail ourselves of the floor of the House of Commons to still further educate the country. Though the Government may feel itself free from any obligation to deal with disestablishment in Scotland, that is no reason why some Scotch Liberals should not take up the question in the House of Commons, with a view to prepare Scotland and the country for the coming change. Still further, as has been indicated by my friend Mr. Leatham, we shall have other questions raising the whole principle of religious equality. And I do not for one moment doubt that there will be the necessary courage and fidelity displayed by the Nonconformist Members of the House of Commons, which will satisfy to the full all reasonable demands that will be made upon us by our constituencies, and that we shall show ourselves faithful to the entire principle of religious equality with which we have been so long identified. For my own part, I think we are entitled to feel and to say that the Liberation party never occupied the position of influence which it does at this moment. We must bear in mind that with few exceptions there is scarcely a member of the Government who is not pledged to the length that Lord Hartington so loyally pledged himself last year, or the year before in Scotland; and when our leading men put themselves in the position of, "Ask and you shall have," it is, I consider, a time when the game is pretty nearly up. We have only to wait a short time longer, and we shall be able to score another great victory, and then I think we shall be in possession of the force necessary to bring about the disestablishment and disendowment of the Church of England. (Applause.) The Duke of Argyll, in an article which he wrote in one of the reviews, made this observation—which I believe is full of force, but which he did not intend should be put to the use to which I am putting it. He was advocating the maintenance of the Establishment in Scotland, and he was appealing to and warning Episcopalians, that if they allowed the Establishment to fall in Scotland, every Scotchman would be against the maintenance of the Establishment in England. Well, we believe that, as literally as does his Grace, and I have every confidence in the great majority of the Irish members and the Irish people, that whenever the crucial time comes, we shall have not only Scotland but Ireland on our side, and the great force of Liberalism combined with these forces in the sister kingdoms will be sufficient to bring about the downfall of the Establishment. (Applause.) All we have got to do is to avail ourselves of every opportunity, and I believe that the future promises everything which we have a right to anticipate. Now, turning for a moment to the resolution which I have been asked to second, I need not add one word to the feeling testimony given by our valued and revered friend Mr. Dillwyn to the worth and services of our esteemed chairman. I know no man in the country who is more entitled to our gratitude than Mr. Richard. He is as ardent and devoted a champion of our cause as exists; and besides that, he is the recognised leader in the House of Commons of another movement, not even second to this of the Liberation Society—(applause)—and I am sure it must be gratifying to him, and we all congratulate him upon it, to see the improved prospects of the two great questions of the age—that of religious equality and of "peace on earth, and goodwill towards men." (Cheers.)

The resolution was cordially agreed to. The CHAIRMAN: Gentlemen, I am very much obliged to you for the kind and cordial acceptance you have accorded to this resolution bearing upon me personally. I have nothing to say to that beyond expressing my earnest gratitude to you, and saying that those of us who were in the last Parliament, such as my friend Mr. Dillwyn, whose fidelity to our cause is

above all praise, and my friend Mr. Leatham had to lead a kind of forlorn hope; but now we are very much strengthened by the ample reinforcements that have been sent to our party in the House of Commons. I am very glad that this meeting has been held. It appears to me that I never was present at any meeting where the speaking was so uniformly excellent and efficient, and I agree with Mr. Illingworth, that every speech that has been delivered—and not the least that of my friend Mr. Leatham—has contributed something valuable to our cause; and I think we shall all go away to our respective positions, whether in the House of Commons or in the country, strengthened and invigorated by what has taken place here this morning, and by the assurance that we have at our back a body of earnest and intelligent men, who will amply sustain our hands if we have the courage to go forward in this good work. (Applause.)

The proceedings then terminated.

THE TRIENNIAL CONFERENCE

OF THE

Society for the Liberation of Religion from State Patronage and Control.

THE CONFERENCE

WILL BE HELD ON

THURSDAY & FRIDAY,

10th and 11th of JUNE, 1880,

AT THE

CANNON STREET HOTEL, LONDON.

It will sit on the first day at ELEVEN A.M., and again at SIX in the Evening.

On the second day it will sit at ELEVEN.

The proceedings will close with a PUBLIC MEETING, on the Evening of FRIDAY, June 11th, at the METROPOLITAN TABERNACLE.

It is "not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised efforts to obtain for them legislative sanction." In virtue of this provision, those who approve of the Society's objects and general modes of operation, but who may not have hitherto connected themselves with it, may feel themselves at full liberty to enter its ranks for future work.

In addition to the present Executive Committee of the Society, and of such public men as they may think fit to invite, the Conference will be composed of delegates appointed by local committees of the Society, or by the subscribers, by meetings publicly convened, and by public bodies.

Public bodies include denominational unions or associations, and political or ecclesiastical societies which embrace objects cognate to those of the Society.

Delegates need not reside in the localities where they are appointed. The names of gentlemen resident in London, or elsewhere, who are willing to act as delegates can be supplied.

Notifications of appointments should be sent in before Monday, the 31st of May.

Communications may be addressed to "THE SECRETARIES," 2, Serjeants' Inn, Fleet Street, London.

THE PUBLIC MEETING

AT

The Metropolitan Tabernacle,

On Friday Evening, June 11,

WILL BE PRESIDED OVER BY

ALFRED ILLINGWORTH, ESQ., M.P.

Among the speakers will be J. F. B. FIRTH, Esq., M.P., W. S. CAINE, Esq., M.P., Rev. CHAS. SPURGEON, Rev. A. OLIVER (of Glasgow), Rev. Dr. ALLON, and J. CARVELL WILLIAMS, Esq.

To commence at SEVEN o'clock.

The Admission will be by Tickets, to be obtained at 2, Serjeants' Inn, Fleet-street, and of Messrs. Passmore and Alabaster, and Mr. Elliot Stock, Paternoster-row; Mr. Gooch, 55, King William-street; and Mr. Buckmaster, 46, Newington-butts; and at the Metropolitan Tabernacle.